Evangelical Christendom.

JUNE, 1883.

THE MONTH.

The motion made by Lord Dunraven, in the House of Peers, for opening on Sunday all galleries and museums supported by national funds, was negatived by a considerable majority; but Lord Thurlow, in answer to a letter from Mr. Saveraux, the Secretary of the National Sunday League, has promised to bring the question before the House of Lords early next session. We trust the proposition will meet with a still more decisive defeat if it is brought forward again. The compulsory attendance of the officials at these public institutions would be a hardship and an injustice. Some of them, and we trust not a few of them, are sincere Christians, who regard the Lord's-day not only in the light of a day of much-needed rest, but still more as a day of spiritual privilege—a day for worship and for the Christian instruction of their families. If the law cannot make men religious, it can at least secure for them the prerequisites for the proper exercise and nurture of their religion. The working classes ought to be especially alive to the danger of allowing the complete security of the Sunday from the obligations of toil to be tampered with by their self-styled friends. If work can be enforced by law on one, why not on another, by the will of the employer? Both from an economic and a sanitary point of view, we hold that the present law should be maintained. The religious interests of the community especially demand its preservation. The day of sacred rest is the safeguard of spiritual well-being. There is no sincere and devout believer who has not found it so in his experience. The world is too much with us as it is, and we need to guard most jealously against its encroachment on those holy hours which bring us nearer heaven.

The question of the Bishopric of Jerusalem is awakening considerable interest since it began to be rumoured that Germany contemplated withdrawing from the arrangement which was entered into at the time of its foundation, in 1841. The appointment was to rest alternately with England and Prussia, and, in pursuance of this agreement, Bishop Alexander, the first, and Bishop Barclay, the third of those who have held the office, were missionaries belonging to the London Jews' Society, while Bishop Gobat was appointed by Prussia and filled the episcopate for the long space of thirty-three years. The plan, it is said, has not worked well so far as the Germans are concerned, who, being Lutherans, are placed by its operation under the jurisdiction of a Bishop of the English Church. The scheme—which was intended by its originator, Frederick William IV. of Prussia, to promote religious unity—is declared not to have had any effect in that direction. The withdrawal of German support, however, does not necessarily involve the abandonment of the Bishopric, for it may still be carried out on a purely English basis. Lord Shaftesbury, who is the sole survivor of the original

trustees in whose hands the funds for the support of the office were placed in 1841, has made it public that the late Archbishop Tait was, to the very end of his life, keenly anxious for the maintenance of the Bishopric. However the question may be finally settled, there is no doubt that the thoughts of the Christian world are turning with ever-increasing interest to the Holy City and the land connected with the deepest, dearest, and most sacred of all associations of which that city is the centre.

The circular from the Vatican expressing the disapprobation of the Head of the Roman Catholic Church of the crimes and outrages of which Ireland has been the theatre, has not been received by his spiritual children with the submission and reverence which were due from them in their position. At the meeting of the Irish National League which was held in Dublin and presided over by Mr. Biggar, some rather startling language was made use of. Mr. Mayne, M.P., quoted, as indicating his own principles, the saying of O'Connell, that he "took his theology from Rome, but not his politics." Mr. Harrington, M.P., believed "that the circular would do serious injury to the cause of religion in Ireland, but it would have no influence on Irish politics." This action on the part of the Pope may have some serious religious issues. The bonds of implicit submission to his supreme authority may be strained and somewhat loosened. Ireland has been in recent times the most bigotedly Popish of all Popish countries. The Irish people have been not unaptly described as "the Janissaries of the Papal See." If there should come any breaking away from their devoted and fanatical allegiance, it will be a noteworthy and important event, and one that will have an influential bearing on the future of the Christian Church. Meanwhile, it is satisfactory to observe how plainly Leo XIII. sets the mark of his condemnation on the deeds which have been the shame of Ireland. He calls on the clergy, and especially the bishops, to curb the excited multitude, to exhort them to justice and moderation, and to warn them against placing their hopes of public prosperity in the shame of criminal acts. It is explicitly declared that "it is wicked to further any cause, no matter how just, by illegal means." These words are right and wise, and we trust they will not be altogether spoken in vain.

The month of May has acquired an interest in recent times quite different from all with which it ever was associated before. As celebrated by the poets, from ancient days down to our own, it is viewed as the sweetest season of the year, when the spring displays its full freshness of green in the woods and fields, when the sunshine is warm and the winds are soft, the birds are tuneful and the gardens bright. May is the emblem of joyous youth passing from the immaturity of childhood to the strength and sedateness of riper years. Even to busy toilers in our smoke-canopied cities, May brings pleasant glimpses of a cheerier outlook. There are graver interests, however, with which the month has become closely associated, and which lie altogether in a different region of things. May has been now for a good few years the time when all religious and philanthropic bodies in the kingdom, with scarcely an exception, hold their annual meetings and give in their reports. So many have these grown to be, that the month, as determined by the calendar, no longer suffices for them; but the May Meetings (so called) begin in April and extend onwards into June. The multiplicity of organizations shows the immense vigour of the life of which they are the outcome, as well as the variety of needs with which the world is burdened. A great deal of Christian sympathy and fellowship one with another is made manifest at these various gatherings. Men of many a name, and marked more or less with a different

badge, meet to hear of each other's welfare and bid each other God-speed. Of course there are some organizations which have special ends in view that may be regarded as somewhat antagonistic to one another. This is inevitable, and not altogether to be regretted. Till the world is perfect, which it is very far from being as yet, there will be room for differences of opinion; and where these are of a practical sort, and are earnestly held, they must of necessity lead to efforts on the one side and the other to give effect to the convictions that are entertained. In the long run, the truth will make itself felt and displace the error, whatever it may be. Doubtless, as time goes on, we shall see more eye to eye. Meanwhile, it is well to strive as earnestly as we may for all we hold to be right and good; and when we cannot agree, yet to bear no malice and show no bitterness. To our own Master, must we stand or fall. It is much less our province to judge one another than to see that we ourselves are faithful to the full to all the light that is given us and the duty that is laid upon us.

LITERARY.

"HISTORY makes men wise," remarked Lord Bacon; and it is certain that a careful study of the progress of events in times gone by is the best means for ascertaining the principles that underlie the development of human affairs, and which are, therefore, of perennial influence in moulding and shaping the destinies of the race. The admission of supernatural elements as a factor in the determination of events does not supersede the necessity for historical inquiry; for the divine element works through the natural and the human, controlling them, indeed, but never superseding them; rather, we may say, employing them as the most appropriate means for working out its own ends in the way that is most suitable for the nature of man and the condition of things in this actual world in which we live. Even in the inspired volume itself, the peculiarities in the personality of each writer appear, as well as the heavenly influence that used him as an instrument for conveying the message of God to men. In the development of the Christian Church we see the social influences at work from age to age, under the stress of which the spiritual community founded on the faith of the Gospel was compelled to bear its witness and accomplish its mission in the world. The peremptory assertions of a narrow dogmatism would in many instances find their remedy in a calm and comprehensive review of the progress of events, from which it would appear that the infallibility which is claimed for certain ideas and arrangements must disappear before the light of a fuller acquaintance with the circumstances under which the Church gradually modified her order and organization. A most interesting inquiry into this subject has been conducted in the "Bampton Lectures of 1880, by Edwin Hatch, M.A., Vice-Principal of St. Mary Hall, and Grinfield Lecturer in the Septuagint, Oxford" (Rivingtons). The main propositions in which these Lectures are summed up are thus given by the author: "The development of the organization of Christian Churches was gradual; and the elements of which that organization was composed were already existing in human society." The assertion of these propositions, of course, implies a previous principle—that, namely, which Hooker laid down in his "Ecclesiastical Polity"—to the effect that the New Testament does not enjoin any special form of Church government. All those of every school who believe in the absolutely divine original authority of this or that other ecclesiastical arrangement will dissent from this view, however much they may differ from one another as to what it is that bears the stamp and mark of divine authorization. None, however, are more

certain to condemn it than those who hold that ordination implies the bestowment of a certain mystic power, which differentiates those who are endued with it, from all other members of the Christian Church. To such the comprehensive view and calm judicial temper of the work before us ought to have their weight. The author says: "Believing, as he does, that between the second century and the nineteenth there are many points of close resemblance, and that, in the one as in the other, civilization has created more miseries than it knows how to cure, he considers it important to recall attention to the fact that Christianity has elements which satisfy not only the spiritual, but also the social needs of men. And believing, moreover, as he does, that an exaggerated conception of the place and functions of the Christian ministry has operated more than any other single cause to alienate the minds of men from the faith of Christ, he considers it to be a useful service to show, as these Lectures endeavour to show from the history of its growth, that beneath Christian organization lie not the shifting sands of a thaumaturgic mysticism, but the firm foundations of a reasoned and reasoning expediency."

The relations of Christianity to the teachings of science and philosophy constitute a subject which can never become antiquated while discovery still continues, and the speculative faculty survives. The Bible does not solve, and was never intended to solve, every mystery. It throws a light on the bewilderments of this world, sufficient to enforce the moral teachings of the conscience, and at the same time to fill mankind with a bright and powerful hope; but many enigmas are still left unexplained, to exercise the intellect and even sometimes to oppress the hearts of men. Some of these problems are philosophical as well as religious, and it becomes a question as to whether such an attempt at a solution as philosophy can offer is coincident or at least not antagonistic, to the answer that seems to be suggested by revelation. The elucidation of such inquiries is a task for thoughtful theologians, and we welcome in this line of labour the "Lectures and other Theological Papers" of J. B. Mozley, D.D., late Canon of Christ Church and Regius Professor of Divinity in the University of Oxford. The papers on "Original Sin as asserted by Worldly Philosophers and Poets," and on "Jewish and Heathen Conceptions of a Future State," are especially interesting, from the information they bring to bear on the illustration of topics very serious in themselves, and which have always exercised the minds of men whenever they have begun to meditate on their own nature and destiny. If the Bible alone shows the evil in all its greatness, it also alone points out and brings the remedy.

A work of super-eminent genius has the effect of calling forth many imitations, which may themselves attain to a very substantial degree of merit. The "Pilgrim's Progress," for instance, has had many successors in that vein of allegory, some of which have been very well done, and with no inconsiderable dash of originality. We can hardly conceive a higher tribute to be paid to the surpassing excellence of a great work than is afforded by the fact that it has been the inspiring cause of other excellent works. It was inevitable that Milton's great epic should lead to other attempts to sing of those things in which heaven and earth are brought together, and the purposes of God are displayed as wrought out in the course of critical events. The redemption of the world is at once the greatest and the most moving of all possible themes that can inspire the poet's pen, and in one form or other it has been dealt with by many of the gifted brotherhood. Among these comes in Mr. Edward Henry Bickersteth, who aspires

to treat the mighty subject in a poem, in twelve books, entitled "Yesterday, To-day, and For Ever" (Rivingtons). The melody of the Miltonic verse is well maintained, and the topics are handled with a grave, subdued, imaginative force suitable to their native majesty. The latter part of the poem, which refers to events still future, will, of course, commend itself mainly only to those who agree with the writer in his views of prophecy, but the general tone of the work will be acceptable to all Christians.

One of the special achievements of our own generation has been the great and successful effort that has been put forth for the education of the people. While the great universities had produced a long line of eminent scholars, and had maintained a high level of culture in the professional classes, the great body of the population had been left with hardly a tincture of education. England at last woke up to her duty in this particular, and determined that she should not be outdone any longer by Germany and America. The Elementary Education Act of 1870 is a measure which has already told powerfully for good, and the future historian will doubtless record that event as one of the most influential in regard to the progress of this country in all that pertains to her real well-being. The able and devoted men who undertook the difficult and complicated task of administering the Act deserve grateful remembrance, and none more so than Sir Charles Reed, whose memoir, written by his son, has just been published by Macmillan and Co. Sir Charles was a man of clear judgment and immense industry, of philanthropic disposition and deep-rooted Christian principle, and this record of him will be welcome to a large circle of surviving friends.

The pleasure of studying the Scriptures is marred to some degree by a want of clear conception of the relation of persons, places, and events; and though the sincere and humble believer can never fail to derive spiritual light and comfort from the holy book, none the less is it desirable to gain some adequate knowledge of the setting of the narrative and the circumstances in which the books were written. A very suitable help in this line has appeared from the able pen of Dr. J. Rawson Lumby, Norrisian Professor of Divinity, Cambridge, under the title of "A Popular Introduction to the New Testament" (Hodder and Stoughton). Dr. Lumby's contributions to the Cambridge Bible Series were very valuable, and certainly not excelled, if equalled, by the contributions of any other writer. While the present work is written in so plain and unaffected a style as to be available for ordinary readers, it will none the less be serviceable to ministers and students of theology.

Making collections of extracts is a mild form of literary labour to which many young people are addicted, and occasionally great men have found it to be a congenial occupation to the end of their days. To read such collections is often a harder task than to make them; but perhaps they are like dictionaries, not so much intended to be read as to be referred to. There is something of the same persistent vitality in extracts that there is to be found in anecdotes, which, when they have once made good their footing, seem to become imperishable. "The Voice of Wisdom: a Treasury of Moral Truths from the Best Authors" (W. P. Nimmo and Co.), shows some originality, however, especially in the selection of passages of a religious character. We should prefer seeing the name of every author printed above rather than at the end of the passage quoted from him, that we may know whose words we are reading without taking the eye off the part of the page we have reached.

AMONG PICTURES.

(From "Life's everlasting Victory," by the Editor.)

Leaving my desk and books early one forenoon, in Florence, I wandered out into the Piazza, which was glowing in the fervent rays of the bright Italian sun, that lighted up with peculiar brilliance the many-coloured marble front of the ancient church of Santa Maria Novella. Proceeding thence by one of those dark narrow lanes which turn and twist so strangely among the palaces of the old Tuscan nobles, I crossed some of the wider thoroughfares, and making my way across the Arno, landed at length in the gallery of the Pitti Palace, so justly celebrated for the wondrous gems of art that adorn its walls. Having been a familiar visitor to the place, and feeling somewhat in a passive listless mood, instead of making the round of the paintings, I stood near an open window, and gave myself up to a kind of dreamy enjoyment, in which the sweet air and glorious sunshine, and the faces looking out with such marvellous expression from the narrow bounds of their canvas, combined their influence with the memories and imaginings that floated indistinctly through my mind. While in this aimless mood, my eye caught sight of an artist in an inner room, whose quiet earnest occupation immediately fired my attention. She had planted herself before a picture which, by some strange oversight, I had scarcely ever previously noticed. It was rather small in size and quiet in colouring, and represented ideally the countenance of our blessed Lord. A look of deep unspeakable sadness sat on the features, but the eye glistened with intensest yearning and compassion. Such might have been the look He wore when, gazing across the valley of the Kedron, or the proud battlements of Jerusalem, and thinking of the dark day of her coming desolation, He ceased to hear the hosannahs that rang around Him, and with tears brimming in His eyes and streaming down His cheeks, spoke those touching words—"O Jerusalem, Jerusalem!" After gazing eagerly for a while at this most moving picture, I began to watch with interest the proceedings of the artist who was engaged in copying it. I could not but admire the care and patience she displayed in adding touch to touch with such a watchful, earnest, loving purpose, ever turning her eyes to the beautiful original, and absorbed in the task of endeavouring to reproduce, as faithfully as in her lay, a likeness of its loveliness. A more serious train of thought was awakened in me as I stood and watched her. Not in this carnal manner, but in another and a nobler way, am I too called on to labour to produce a likeness of my blessed Lord. Not in lines and colours on a canvas am I to imitate the beauty of what is after all but a work of the imagination, but in the lineaments and features of my character is my own soul to be conformed to the spiritual reality of my Saviour's living self. Shall I ever succeed, unless animated by a spirit of deepest love and admiration? Can I become like unless I be much with Him, gazing on His glory and beauty who is the chiefest among ten thousand and altogether lovely. Should I not ever compare myself with His bright example, and strive, O how earnestly, to be in all things as He was? The copy this artist will produce will, after all, be valueless compared with the priceless original; but to those who cannot see that original it will convey some faint idea of what its beauty is. So to the world that sees not Christ, knows Him not and cares not for Him; to that world am I called upon to be a revelation of Him, so that in me they may see a witness, faint and far-off though it be, to the glory of the only begotten Son of the Father, full of grace and truth. Fill me with Thy love, O Christ! may I ever dwell in heart with Thee; till, when Thou shalt appear, I shall be altogether like Thee when I shall see Thee as Thou art.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, May 16, 1883.

The fiftieth anniversary of the *Evangelical Society of France* was held in Taitbout Chapel, and was numerously attended. Dr. Gustave Monod presided. The interesting report was given by M. Monron, Sec. Directr. of the society. Founded by men such as Messrs. Adams, Delaborde, Dobrée, Grandpierre, J. and H. Hollard, Juillerat, Lutteroth, Fr. Monod, De Pressensé, Stapfer, and Mark Wilks, it boldly unfurled the banner of the propagation of the Gospel, and sixty-two departments heard the glad tidings of salvation, through above 300 agents. Twenty-four of its stations have become Reformed national churches, and ten Free churches. Its long monetary difficulties, and various struggles for freedom of action, and manifold trials of various kinds without and within, its very great blessings, its action under its three principal promoters and leaders, V. de Pressensé, G. Fisch, and its present director, were passed in review. The heyday of its prosperity was in 1846-7, with a budget of 250,620 fr., well-filled schools, and successful evangelists. Then came dark days of legal opposition and financial difficulties, and the continual burden of deficit, until came the question, to be or not to be, solved affirmatively. M. Lutteroth, one of the three members who founded it still living, wrote a touching letter, stating that it is more necessary than ever. The receipts of the past year were 93,044 fr., and the expenses 115,236 fr. Its deficit, added to that of latter years, amounts to 137,487 fr. It has thirty-nine agents, twenty-two posts of evangelization, fifteen schools, and radiates over 180 localities.

The *Sunday-school Society* has, during the year, received 14,200 fr.; notwithstanding last year's balance of 5,800 fr., it closes with a deficit of 3,800 fr. Twenty-four Sunday-schools were opened during the year (one in Tunis). Its two travelling agents are Pastors H. Laune and J. P. Cook. Its bookselling department is prospering and generous.

The *Deaconesses' Institution* had its interesting anniversary, which, as usual, united all parties. There are fifty-seven deaconesses, who attend to infant-school, infirmary, school for fractious children, school or home for girls who need reformation. Some attend the prison at Doullens, and others superintend various benevolent institutions in the provinces. The finances are in a favourable situation, under peculiarly wise management.

The *Evangelical Alliance* met in the Chapelle Malesherbes—about half full. Pastor Hollard presided, and the Lord's Supper was administered, as usual, by pastors of various denominations.

The *Mutual Aid Society* is flourishing, and wise words were said by Léon Say, philanthropist.

The *Protestant Bible Society* is continuing its principal work—the diffusion of new versions, and giving a New Testament to every new Protestant communicant, and a Bible to every new married couple.

A new society is started, that of *Protestant Theology*, by Pastors Ph. Bridel, Matter, and F. Puaux.

A new festival has been instituted—the *Fête of Youth*, held on Ascension Day at the Oratoire, which was filled with Protestant youths and maidens, each with a bouquet, to sing hymns and choruses, and hear exhortations from pastors. The young men of the Christian Young Men's Association dined together in the country afterwards.

Besides the Deaconesses of the Reformed Church, the Lutheran Church has its *Parish Deaconesses*, thirteen in number, attending to the sick who come for medical relief, as in-door or out-door patients, to an orphan school, and to visiting the poor among the Lutherans.

A new Lutheran oratory (chapel) has been opened in the Rue Deguerry (Rue St. Maur), for service on Sunday evenings.

French Protestantism is mourning the sudden death of one of its most loved and promising young pastors, of the Lutheran Church of the Resurrection, Paris, who had under his direction a flourishing "McAll" meeting,—Oscar Valette. The tears of the poor accompanied his remains, and pastors from all the churches joined the funeral services at the house, the church, and the grave. He leaves a widow and seven little ones, and

a wondrous example of Christian simplicity, and rectitude, knowledge, love, and earnest Gospel teaching.

Attention is being called to Algeria, where the Protestant Churches are dwindling down fearfully; and yet the call to evangelize the immense and varied populations is stringent—Spaniards, Jews, Arabs, Moors, French. One of the lecturers of the Salle des Capucines, in Paris, lately gave the following telling anecdote: "The ladies of Tlemcen, seeing our admiration of the Moorish children, surprised us by the visit of a splendidly dressed and lovely little girl of seven or eight. 'Thy child is lovely as a rose,' I said to her father; 'does she read and write?' 'No,' said he, 'my daughter is a *girl!*' 'And because she is a girl, thou teachest her nothing?' 'Nothing; for a woman is happy only when she knows nothing.' 'But she cannot read the Koran, which speaks of Allah, who made her so beautiful!' 'So much the better; my daughter has nothing to do with the mysteries of the Koran.' 'But *I* believe, with the great Prophet Christ, that she has a soul even as thou and I.' 'Sidi!' cried he, desperate; 'my daughter is not a boy.'"

After the general Conferences of Pastors, in April, in Paris, a motion was made, and a resolution formed in the following words: "The Conference, deeply moved by the situation of the Protestant Churches in North Africa, sends its most fraternal sympathy, and recommends them warmly to the liberality of the Christians of the mother country." But spiritual destitution is worse than pecuniary need.

We believe, however, that the immense distances, and almost boundless extent of parishes, call for energetic increase in men and money, if the scattered Protestants are to be visited, not to speak of the general population.

In the Protestant regions in France, from time immemorial, certain days have been devoted to meetings under the trees or on the mountains, to which multitudes flock to hear the Word of God through the mouth of the favourite preachers of the time. Whit-Monday is one of these days.

In the Cevennes, the times of the fathers of the Reformation are evoked, when, with the grand folio Bible strapped upon his back, the pastor toiled over hills and rocks to the strange and secret place of assembly, discreetly guarded by quick-eared sentinels; but too often surrounded and surprised by the persecutor, dispersed, massacred, or led to torture and to death. In the West and in the East, without the thrilling reminiscences of the Desert, such assemblies are also held.

In the Pays de Montbelliard, we were struck this year with the earnestness of the pious exhortations, the depth of feeling, and the prayers "in the Spirit" of the four or five Lutheran pastors, and the bright, fresh singing of "Sankey" hymns, and others from the "McAll" and other collections, by the 250 persons present, including Young Men's and Young Women's Christian Associations—all simple villagers or workpeople from the adjacent iron or steel works. Where the Spirit of the Lord is, there is liberty, whatever the denomination of Church; and souls are revived here and there according, doubtless, to the measure of living, loving faith in the older Christians, and also in the new-born ones.

In various places, some time since, there have been special ladies' meetings, in which a French lady from Paris has urged the formation of mothers' meetings and Bible readings, and other work especially suited to female activities. "I believe," says this very modest and very valiant Frenchwoman, "that our Lord Jesus Christ has in France a numerous phalanx of women who love Him, know the Scriptures, and could honourably stand before a cultivated audience; they would give their life for their Saviour's redeeming blood to be known in their country . . . yet they dare not do *far less*—viz., go one step beyond the circle of personal spiritual enjoyment, because they have been taught that the chiefest virtue in women is [illegible]ng and keeping silence." She adds: "*I* feel pressed to urge those in England who could write on the subject, or spread what has been already written and has been forgotten, to do so. If any qualified French-speaking lady 'friend,' for instance, could come over and go about France, speaking on the subject, it might also help to decide many." I quote these remarkable words not only for their novelty from a genuine Frenchwoman, but because they express an evident need in many places, where women's work among women and among the ignorant would be a powerful means of good. Among many other places, she had meetings in St. Etienne, where the earnest, energetic Dr. Burroughs brought the people's sympathy to act, and a very forcible message was given through her from the Lord. The Doctor, after having passed some months in another city, has lately received so warm and general a call back to St. Etienne,

that he is compelled to return to the superintendence of the popular meetings and the medical mission. The services in the Free Church are crowded by persons whose prejudices but a short time ago would not allow them to cross the threshold. The Holy Spirit is acting with power, and open sinners and drunkards are brought to repentance and prayer. This town has been peculiarly ripe to profit by "McAll" meetings; long prayerful toil in past years has prepared the ground, and ploughed up long-buried seeds ready for the spring-time and harvest.

I would repeat what is always needed to be remembered by foreign brethren when they come over to work for the Master. Do not fancy that you are first comers in a totally untried field; (1) others have, from age to age, toiled before you, and though their labours may be forgotten, the seed they sowed is often yet in the soil; (2) avoid unnecessary wounding of the prejudices of the people; try to get information sufficient of the words and ways and means that will make your message clear, pointed, and acceptable; many get rebuffs which a more gracious manner, a little more information concerning habits of thought and language, and a trifle more tact would never meet with; (3) take particular interest in all the little, as well as great, efforts made by the Christian native workers, and help and comfort them with all your power. After the glorious era of the Martyrs, Reformers, and Jansenists, and the time of deadness which supervened, the Moravians began a missionary work, and then the Methodists at the beginning of this century; after them, bright individualities glowed here and there; and then the life given in Geneva through the Haldanes showed its warmth in France, and the many religious societies subsequent to the Bible Society, already founded in 1818, sprang into life about 1830. Colporteurs and evangelists then trod the land in its length and breadth, and sprightly were the hopes and legitimate successes, until the consequences of the Revolution of 1848, the illiberal laws of the Second Empire in 1852, snapped and withered many a bright hope. We would that English Christians might never ignore the blessed toils of predecessors in the vineyard.

The long-loved Marbœuf Chapel, instituted by the Rev. Lewis Wey in 1830, where the Rev. R. Lovett preached with much acceptance till 1848, and was succeeded by Bishop Spencer, the Rev. G. Gardner, and others, is now pulled down. The congregation now meet in an Iron Church in the Rue Bassano.

The Rev. F. Y. C. Moran is succeeded in D'Agueseau Church by the Ven. Archdeacon Richardson, Vicar of Camden Church, Camberwell. This church was built by Bishop Luscomb, who was succeeded by the Rev. D. Chamier, and subsequently by the Rev. Dr. Forbes.

Christ Church, Neuilly, is prospering under a succession of excellent clergymen.

The Congregationalist Church of the Rev. B. Hart meets at 104, Rue d'Honoré.

GERMANY.

[From our own Correspondent.]

Berlin, May 15, 1883.

On April 25, the German Parliament discussed the Bill of Mr. Windhorst, which had been postponed till then at his own request. The Bill proposes to exempt the reading of mass and the administration of the sacraments from all fines. The Bill was rejected, but the Conservatives proposed a resolution requesting the Government to contemplate an organic revision of the May Laws. The Ultramontanes voted for this resolution after the rejection of their own Bill, and so it was passed with 209 against 154 votes. The Minister for Public Worship, who limited himself to the observation that the Government did not consider the present attitude of the Pope to be a purely negative one, spoke against the resolution. The Government seems to fear that this joint vote of the Conservatives and Ultramontanes might make the Holy See less willing to give way. It may be that the vote was not quite politic at the present moment, but, materially, there can be no doubt that a judicious revision of the Falk Laws is the only way to come to an understanding.

On another occasion the question of denominational schools was brought before the Prussian House of Deputies. At Crefeld, in the Rhine province, the schools had been combined into secular ones, under Dr. Falk's Ministry, against the decided wish of the Roman Catholic parents. The measure did not prove a success. Instead of producing peace between the different churches—as secular schools are said to do (!)—the very reverse took place, and many disagreeable

things occurred. The present Government, therefore, ordered the separation of the schools into denominational ones. The town authorities, who had not been heard before this last measure, sent a protest to the House of Deputies. The discussion was rather interesting. The Minister for Public Worship decidedly said that the denominational character of the schools was the rule according to our laws, and that the combination was only allowed in exceptional cases. It was very remarkable that not even the Liberal deputies ventured to plead for the secular school in principle. This burning question seems to have come to rest for some time, until the Liberals may think the time again more propitious for their plans.

Your readers will remember that our greatest difficulty in Germany with the Roman Catholics is the mixed marriages. By means of these many people are lost for our Church. The Upper Consistory has now published an address on the subject to all the pastors and elders of our Church. The latter are, if possible, to try and prevent mixed marriages altogether, but especially to influence their parishioners in such a case to refuse to promise the education of the children in the Roman Catholic religion. The clergy are then reminded that their position is much more free since the existence of civil marriages, and that the religious ceremony must be refused wherever such a promise is given. Finally, Church discipline is to be used against those who show a want of allegiance to their Protestant faith. These measures, advised by the Upper Consistory, are rendered necessary by the hostile attitude the Church of Rome always takes up in that question. The Protestant conscience must be sharpened in order to enable our people to resist all the means of coercion used on the other side.

Some of our newspapers brought the report that an Anglican bishopric is to be instituted for the countries north of the Alps. It is even mentioned that the residence of this English bishop is to be Berlin. I do not know how far this report is true, but, on the whole, our religious press has taken a friendly view of the matter; only one of our weekly periodicals in Berlin closes an article with the following very appropriate remarks: "We only hope that this office will not be entrusted to a Ritualist. A very High Church bishop, who only considers us as Lutheran and Calvinist heretics, might perhaps stir up some life in the continental chaplaincies, but he would certainly not further a beneficial religious intercourse between the two countries; while an Evangelical bishop might have a very useful influence in that respect, and so be the means of doing good beyond the sphere of his own Church."

Some members of the Protestanten-Verein think of organising a "Liberal" Protestant Mission Society, evidently to show that they, too, can do something in that line. They will not co-operate with any of the old mission societies, but work quite in their own way. They will try to find their way to the upper classes of India, China, and Japan, and work with the aid of science. They will probably soon see that it is only the preaching of Christ crucified which goes to the heart, but perhaps the failure of the undertaking will induce many to seek more of the truth.

The Grand Duke of Mecklenburg-Schwerin, who has just died, was a truly pious prince. His death is a loss not only for his own country, but for the whole of Germany. He has built many churches during his life-time, and never feared to confess Christ personally.

Home Intelligence.

THE MAY MEETINGS.

CHURCH MISSIONARY SOCIETY.

The annual meeting of this society was held on Tuesday, May 1, in Exeter Hall. The chair was taken by the Archbishop of Canterbury, on whose right was the Earl of Chichester, President of the society. The report was read by General George Hutchinson and the Rev. F. E. Wigram. The year has been one of signal mercies to the Church Missionary Society. It has been marked by a considerable extension of the society's missionary work; by remarkable evidences of the presence and blessing of God in the mission-field; by dangers averted, fears belied, obstacles overcome; by many tokens of increasing interest in the work throughout

the country; by notable examples of faith and liberality among the society's friends; by freedom from pressing financial anxieties, and the receipt of a larger income (apart from special funds) than in any other previous year in the society's history. The year's receipts have been £225,231 9s. 8d., exclusive of £72,192 18s. 8d. stock, for a "William Charles Jones, China and Japan Native Church and Mission Fund." The receipts on the Extension Fund include £1,500 towards a new mission in Western Quan-tung, £1,326 towards a new mission at Bagdad, £588 for the Bheel mission, and £600 for a medical mission at Salt. The contributions to special funds include £1,751 for the Egypt and Palestine Fund, £2,061 for the Bishop of the Niger's Funds, £1,630 additional for the Henry Wright Memorial Fund, and £1,000 on account of a fund to be used in providing medical missions with instruments and medicines. The ordinary expenditure of the year has been £202,127 17s. 5d., thus exceeding the ordinary income by £1,725. Thirty-six candidates for missionary service have been accepted during the year. Of these, twenty-three were received on probation for further training, and thirteen ready to go out. It is with much thankfulness that the Committee view the work done by the Extension Fund. Through the gifts to that fund, distinct advance has been made into the regions beyond. In the past year, the two additional men placed on the Afghan frontier have been able to take up new and definite itinerating districts there; the missionary to the Bheels of Rajputana has sent a second and encouraging report; the city of Hok-Ning-fu, in the Fuh-Kien province of China, has been successfully occupied by an Extension Fund man; a medical missionary has been appointed to the Island of Hainad, South China, in virtue of the sums raised for the fund by Bishop Bardon; outlying posts in the dioceses of Caledonia, Athabasca, and Moosonee, have been filled up, in the two latter cases specifically for work among the Eskimo (one of these is all but the northernmost mission station in the world, well within the Arctic Circle); the long-desired move forward from Mombasa into the country has now been made; and last, not least, the additions to the fund caused by Dr. Bruce's efforts have enabled the society to place on its list of stations the historic city of Bagdad. One other new venture of faith may be coupled with the attempt to occupy Bagdad. This is the opening of a Church Missionary Society's mission at Cairo. Fifty years ago the society had an Egypt mission, a branch of its great enterprise for the enlightenment and revival of the Eastern Churches. That enterprise did not prove successful, although a large number of the Coptic clergy and one bishop were trained in the Church Missionary Society's Seminary at Cairo. The society's object now is quite different. The Copts are but a fraction of the Egyptian people; ninety-five per cent. are believed to be Mohammedans; and it is to them that the Committee would direct their efforts. The Egyptian campaign, and the dominant influence it has given to England over the destinies of the country, much enhance the responsibilities of English Christians to give Egypt the Gospel of Christ. All round the world, then, the society's work goes on and prospers. And this despite much human infirmity, and many experiences of the malice and power of the great Enemy. Week after week, throughout the year, letters are coming from all parts of the world, and few mails arrive without bringing before the Committee cases of perplexity and anxiety—measures calling for wise and gentle handling, and in the aggregate involving many long hours of prayerful deliberation. It is impossible to look out upon the vast populations of Africa and the East, of India and China and Japan, and to see the doors everywhere standing wide open, without the deep conviction that we are as yet only on the borders of the great harvest-field. At this present moment there would be required, merely to impart a fair efficiency to existing work, and to follow out the natural development of that work in obedience to the apparent calls of God's providence, at least one hundred additional missionaries. There, is therefore, work for all to do. And it is work, as all who have engaged in it know, which speedily brings its own reward. As tidings come in from one quarter and another of new fields opening, new enterprises begun, new stations established; of minds influenced, hearts touched, souls saved; of idol temples falling, and Christian churches rising in their stead; of all the building fitly framed together, growing unto a holy temple in the Lord,—he who has taken his little share in the work will rejoice and be glad, and his joy no man taketh from him. He will find human weakness marring many a fair scheme; unforeseen obstacles will often present themselves in his path; but he will see that the Lord's work stops not for a moment, that the Lord's purposes are ripening fast; and again and again will burst from his lips that same

triumphant and adoring cry: "Who is so great a God as our God?"

The Archbishop of Canterbury said: "It is unnecessary for me to say with what great happiness I stand before so vast an assemblage as this, gathered for such a purpose. Those who surround me here, by reason of their greater insight into missionary work and their greater experience in addressing you, will, I am quite sure, do the real work of to-day; but I may be allowed to express the happiness which it gives me to be allowed to speak to you at all. And may I not say that of all happy auguries, perhaps none could be more happy than to be able to tell you how I was accompanied upon the platform of the Society for the Propagation of the Gospel by the Secretaries of the Church Missionary Society, and that to-day I observe upon this platform the Secretaries of the Propagation Society. There is one point which appears again and again in your report, and goes home very much to me, and that is that there is a growing conviction that the time is very fast approaching when we shall not only recognize that the rich also have souls, but when we shall begin to deliver an assault upon the souls of the rich and the educated in those great populations and among those ancient civilizations of distant lands. It is not presumptuous of me to believe that those who have the management of the Church Missionary Society are realizing well that the time is drawing very near when the great assault must be delivered upon the kingdom of Satan in his most fortified places. It is not only that we are just on the borders of the mission-field, considering its extent, but we have also much harder work to do than we have done before. It will be very much harder to deal with those whose culture is inherited, whose minds have been carefully trained in their own system, than with the village populations. We must realize that. It will not be so picturesque. It is not so picturesque to press the Gospel home upon a mandarin surrounded with luxury and sipping his tea in the fashion in which we have learned from him to sip it, as having to go among people who really believe that demons haunt their trees, and who at nightfall place bowls of milk for them to drink. But perhaps in the past we have a little too much forgotten how early in our Lord's ministry He began the Christian culture of the rich and the educated; how early in His ministry came the conversation with Nicodemus; and how one of His most memorable disciples was Joseph of Arimathea. No one can fail to notice the enormous effect upon European history and civilization which has been conveyed in the deep culture of St. Paul. It has been well shown how in the history of the ancient Church it was a new day when the great jurists and legislators began to come in—the men who were not broken down by poverty or crushed by sorrow, and whose easily-persuaded sentiments stretched out feelingly towards God, but men who, with their hearts rich and their sentiments high, and their zeal strong, set to work with no hasty generalization, but with careful and calm weighing of evidence. It was when he whom we know as Justin Martyr, but who in his own days was known as Justin the Philosopher, began to think and speak and write and cast upon his paper the Christian faith in its purest and earliest form, that the new era began; and you know that was followed by the days of Tertullian, and the wonderful letters that Cyprian wrote to the most cultivated people of his time, and his conversations with people like-minded as himself. Then you come to the all-accomplished Augustine, and to that beautiful dialogue by Minutius Felix. Our Lord desires that men should rejoice, not because of the good things that they can do, but because their names are written in the Book of Life; and the poor of this world having the Gospel preached to them is the great sign of the kingdom of heaven coming down among men. At the same time, we know there are no names brighter in the Book of Life than those of men who devote their intellects and the great gifts which God has given them to the service of the poor. As time goes on we shall be able to perceive that just as the ancient philosophies, looked at from a point outside the Christian Church, and the philosophers themselves were recognized as the *preparatio evangelica*, so when we stand far enough from that which now gives wonder and pain, we shall see that the awful tendencies of the human heart have been going through a discipline, and that Buddhism and the Hindu systems and the system of Confucius will also in their way be a *preparatio evangelica*, and so at last the Church of God will not be known by those wretched names which at present distinguish and divide its portions, but will be at once High and Low and Deep and Broad. Let me touch upon one other point of the report We need talented and cultivated women, acquainted with the literature of Europe, with the languages of the East, and seeing the place of all wisdom in the kingdom of

God. How our hearts must have bounded to hear the account given by the Secretary of the work at Onitsha—that spot on the map at which we cast our eyes with sorrow, with fear, with shame! God seems to have sent down a bright ray from heaven upon the very spot where all appeared dark, and to have turned, as it were, that which was the cause of so much pain to us into a real ground of strength and hope. There is a touch of blessing upon the native Churches. The best and most hopeful of us must have trembled as to whether we were doing all for the best in respect to native Churches when such a fearful atrocity could happen; but now, lest we should lose heart, God says, 'Even on this spot where you had so much to fear, you see the blessing of the native Church.' But even the native Church can never stand in its completeness until it is quite capable of embracing all classes. And so, we must address ourselves to much harder efforts than we have yet made, and see how there may be a greater assault delivered upon the rich, the cultivated, the wise, and the educated. St. Paul, in his first letter to the Corinthians, says there were not many wise, not many rich, not many noble for God; so they must be content with the simple that were about them. But, my dear friends, can we think for one single moment that St. Paul was content to give them up? Did he not yearn for the wise, and the rich, and the noble, and the cultivated, just as much as for the simplest and the most ignorant?"

The Earl of Chichester said: "In rising to address this meeting for a very few minutes, I have no intention to allude to any of those interesting topics in the report which we have recently heard. But I may be permitted to make one exception. I do wish to allude to that sad record of the losses which have been sustained by the society in the past year. Many of those good and great men were personal and dear friends of my own. There is one among them to whom it seems to be almost the duty of your President to make some allusion; I mean that wise and good man, the late Archbishop of Canterbury. I shall make no reference to my own personal friendship, to my deep respect and affection for that good man; but I must say that the Committee of this society always found in him the kindest, the wisest, the most patient of counsellors in every occasion of difficulty on which they invoked his counsel and his aid. Now, my Lord Archbishop, I think we all feel a deep debt of gratitude to God for having permitted this great and good father of the Church to have so long afforded his encouragement and counsel to this society. But, my Lord Archbishop, we have now a fresh cause for thankfulness in seeing your Grace occupy that chair, and in the fervent and, I may add, well-grounded hope that you may long be preserved to afford the same encouragement and the same counsel to this society, and with the same happy and beneficent results.

Earl Cairns in moving the adoption of the Report, said: It is indeed an inspiriting sight on this May morning to see here again this vast assembly of friends and supporters. The origin and the history of this society are coeval and identified with the brightest chapter in the history of our Church. Towards the end of the last century our Church was sunk into a state of the deepest darkness and decrepitude. Sir William Blackstone, I think, says, writing about a hundred years ago, that after going the round of all the London preachers, there was not one of them in whose discourse he heard more of Christianity than he met with in the writings of Cicero. But towards the end of the last century and the commencement of the present, there came a revival and a beginning of better things; and along with that revival came the establishment of the Church Missionary Society. Since the beginning of the century the Church of England has developed, and developed in every direction, a spirit of energy, and of zeal, and of devotion of time and substance and love which has no parallel in any other age. It has been truly said that a missionary spirit is the test of a standing or a falling Church. Where you have a living Church, you will have a missionary spirit, and where you find a missionary spirit you may rest assured there is a living Church behind. And it has been so in this case. But, we are asked very often what results have we to show for all this expenditure. Well, there was a time when this society had very little to show in the way of results. The great and good men by whom this society was founded toiled and laboured long and patiently, and they had very little success to speak of, and very few victories to record. They prepared the soil and sowed the seed, but it was not given to them to reap the harvest. Other men, holy, earnest men, men whose faith never wavered, these men laboured, and we have entered into their labours. For now, by God's great mercy, there is an advance all along the line and this and kindred societies have conquests to tell of on the right hand and on the left. Sierra

Leone is one of the earliest and the greatest fields of the Church Missionary Society. Fifty-three of our missionaries there laid down their lives, victims of the climate. There are now 37,000 of the native population there; and, of that 37,000, 32,000 are now native professing Christians, leaving 5,000 only of Pagans and Mohammedans. Take the case of New Zealand. In New Zealand you have a native population of about 44,000 Maories, and of these there are now 25,000 professing Christians. Is that nothing? Take the case of India, with its 500,000 native Christians, of whom more than 100,000 belong to the Church Missionary Society, and then let anyone say that we have not got great and marvellous results of God's work done by this society. But, while we record these things with gratitude and even with wonder, while we point to them as conclusive and overwhelming answers to those who despise, or make light of, missionary enterprise, I take it that an assemblage of this kind is met together, not so much to exult over the past as to provoke and encourage ourselves to still greater exertions for the future. Look at the 300,000,000 of men governed directly or indirectly by this great empire of our own, and look at the nine hundred or thousand millions in other parts of the world, human beings as they are, men of like passions and affections, of like origin and destiny, with ourselves—millions and hundreds of millions of whom have never heard the sound of the Gospel. We are anxious for the spread of our great Redeemer's Kingdom; we in this hall acknowledge the obligation of our Master's command to carry the Gospel to every creature. We admire the devotion and self-sacrifice of our missionaries, who go forth under every circumstance of privation and discouragement to carry the message of salvation to the heathen. But let us ask ourselves this question,—Do we, who tarry at home, do we give to them that support, that material support, that would be consistent with our professions? £200,000 or £220,000 a year—a goodly income, no doubt; but what is that from a nation which can spend every year a hundred and twenty or a hundred and thirty millions of pounds in the purchase of those intoxicating drinks, which no one would consider a necessary of life, and which most of us here are disposed to look upon as the pernicious bane of our country. My Lord, one other topic finds its place in this resolution, and it would be strange indeed if it were omitted. The memory of the late Archbishop of Canterbury is dear and his loss great to our society, of which he had long been the friend and the patron, and which had always received from him material help and wise and sympathising counsel. His work is over, and he has entered into his rest, but he has left behind him—and we desire to place it on record, as our affectionate tribute to his memory—he has left behind him a name which for deep learning, for mature wisdom, for unaffected piety, and for simple dignity, will rank among the very foremost even in the rolls of that illustrious seat in which your Grace has so worthily succeeded him.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The annual meeting of this society was held on Friday, April 27, in the Large Room of St. James's Hall, and was numerously attended. The Archbishop of Canterbury presided, and was afterwards succeeded in the chair by the Earl of Belmore.

The Secretary read an abstract of the Report. The Treasurers reported that on account of the year 1882 they had received a gross total of £142,612 11s. 4d., under the following heads: I. General Fund, at the disposal of the society.—Collections, subscriptions, etc., £78,832 0s. 5d.; legacies, £8,030 18s. 9d.; rents, dividends, etc., £3,983 6s. 5d.; making together, £90,846 5s. 7d. II. Appropriated Funds, to be applied at the discretion of the society for the benefit of the objects named by the donors, £18,195, 5s. 2d.; total income of the society, £109,041 10s. 9d. III. Special Funds, to be transmitted by the society to the individuals or missions specified by the donors, £33,571 0s 7d.; gross receipts, £142,612 11s. 4d. The General Fund of the society had increased under the important item of collections and subscriptions and donations by no less than £3,712 over the same item in 1881, which in its turn was an advance of £4,093 on the corresponding item in 1880. Thus in two years there had been an increase of £7,805, or about 11 per cent. on the main source of the society's income—which stood higher by nearly £2,000 than in any previous year of the society's existence. The number of ordained missionaries now on the society's lists was 527. Of these 161 were labouring in Asia; 129 in Africa; 20 in Australia and the Pacific; 216 in America and the West Indies, and 1 in Europe. There were also in the various missions of the society about 1,404 catechists and lay teachers, mostly

natives, and about 300 students in the society's colleges. Two hundred and seventy-nine persons were added to the roll of incorporated members during the year 1882. Details were given with regard to the work in various parts of the world.

Bishop Caldwell said he stood there that day as the representative of the society's work in Tinnevelly, South India. He trusted that ere long, under the guidance of Divine providence, the Tinnevelly Mission might be transformed into the Tinnevelly Church. Since 1877 the number of baptized native Christians in connection with their congregations in Tinnevelly had increased from 17,000 to 29,000, and the number of catechumens, or unbaptised persons under systematic instruction with a view to baptism, now was nearly 15,000, making a total of persons on the church list of 44,000. Last year the number of adults baptised was 600, and the increase in the number of the baptized was altogether 1,644. The number of communicants had risen to 6,500. During the six years that had elapsed since his consecration as Bishop, he had had the pleasure of confirming 5,544 natives, and only a few weeks ago, four days before he left, he confirmed 538. These were undoubted proofs of progress, but as he had before intimated, the progress necessarily created various new wants. The speaker went on to say that the society had fully recognised the necessity for aid to supply the new wants. Six years ago it instituted a special fund for the purpose of enabling them to instruct their new people, and it had thus rendered invaluable help. Another step in advance was the transfer of the Society's College from a small village to an important town; but that transfer had also created new wants. A few days ago he learned that, in response to an application, the society had made a grant of £750 toward the cost of building the college at Tuticorin; and he trusted that on his return he would be the bearer from the Propagation Society of good news not for Tinnevelly only but for India.

The Earl of Belmore then spoke on the society's work in Australia. He traced the history of colonization and of the society's work in New South Wales, glancing as he proceeded at the work of Bishop Broughton, the first Bishop of Australia, and that of Samuel Marsden, a Yorkshire clergyman, whose career, he remarked, was well known in the Australian colonies.

The Rev. Canon Barry spoke on the connection between the Church's work abroad and its work at home. The two works were, really and substantially one, and they acted and reacted upon one another. He had often thought that the phrase "propagation of the Gospel in foreign parts" was a misnomer. No part of the world was now absolutely foreign to Englishmen, and so far as he understood missionary enterprise the Church of England had simply entered upon the enjoyment of that inheritance which God had given England from a religious and Christian point of view. In the work of the Church there must always be two phases; there was the evangelistic phase, the planting of the banner of the cross where it had not waved hitherto, and there was the pastoral work, and both of those kinds of work went on at home as well as abroad. It was an historical fact that the times when the Church of England had shown the greatest enterprise abroad were the times when she had shown the greatest vitality at home. Another way in which the missionary work abroad had rendered incalculable service at home was by deepening the missionary spirit. Which of them had ever come in contact with a man who had manifested the spirit of self-sacrifice for missionary work abroad without deriving from his example a new impulse for missionary work at home? In concluding, the Rev. Canon dwelt on the danger of a spirit of narrowness in missionary enterprises, remarking that in his opinion the Church of England should use some elasticity both in method and in the application of truth, and not in a spirit of pedantic narrowness suppose that everything that was good for old England in missionary work must be good for the new Churches which had been planted far and wide.

Sir Arthur Gordon said he had often been brought into communication with missionaries in different parts of the world, but he had not had much experience with regard to the work of that society or its agents. He had seen much in mission work that they should be grateful for. Of course in missionary work almost everything depended on the choice of men. He knew that that was a difficult task and he knew also that it was generally performed with judgment and ability. It was a point of the utmost importance, and that was one of the things that must be borne in mind by those who had the direction of missionary agencies. It was important that missionaries should endeavour as far as possible to act and teach in sympathy with the current of native

thought. He disclaimed any wish to find fault with or depreciate the work of the society, and expressed a hope that the blessings which it had diffused would be extended to millions yet unborn.

The Rev. Henry Gregory spoke on the society's mission work in Madagascar.

The Bishop of Saskatchewan described the missionary work in that region of North America, and corroborated what had been said respecting the rapid extension of the development of the country. He could remember the time, he remarked, when Winnipeg was 450 miles beyond the nearest railway station, and it was now the centre of 1,200 miles of railway, its population had increased from 200 to 25,000, and it had twelve churches or chapels, with a total of 12,000 sittings. His own diocese had, he said, an area of 490,000 square miles, and he mentioned facts to show that the people had no desire to throw upon the society any greater burden than they could possibly help.

LONDON MISSIONARY SOCIETY.

The eighty-ninth annual meeting of this society was held in Exeter Hall, on May 10, under the presidency of the Earl of Shaftesbury. The Rev. J. O. Whitehouse read extracts from the report, in which it was stated that although causes for grave anxiety had arisen during the past year, the directors had much reason for profound thankfulness and joy in the extension of the field occupied for Christ by the society, in the increase of the missionary band, and in the native agency, which was steadily advancing in number and efficiency. Large gifts had been laid upon the altar, and there was no lack of candidates for mission service. Above all, the directors rejoiced that the rich blessing of the Divine Spirit had been graciously bestowed, and that there was ground for gladness in the spiritual progress made. Much yet remained to be accomplished, and the directors invited their friends to join them in a more full consecration to Christ's service.

The Chairman then spoke as follows: Before we proceed to the business of the day, will you allow me just to say a very few words in reference to the occasion on which I am here present. I delight to show my respect and reverence for this great institution, and my high respect and affection for those who are carrying on its affairs, and my respect and reverence for the names of all the illustrious men who have assisted in your operations, and who have adorned your annals from the very commencement of the institution to the present day. And last, though not least, I rejoice, as you must rejoice, to see the grand old patriarch (Dr. Moffat) now sitting on my right. I have always greatly admired and almost marked with reverence the progress of the London Missionary Society; I have always been struck by its mild yet vigorous dignity, I have always observed the intensity of its principle, the firmness with which it pursues its object, the grandeur of its conceptions, and the wonderful way in which God has blessed all its operations from its commencement to the very hour in which we live. Now, I look upon missions as the very salt of the earth, and I am sure in this country, headed by the Bible Society, they are the salt of this land; and it appears to me as if it were the only means of saving this great kingdom from utter corruption. Now I read the report which was put into my hands yesterday, and have listened to what has been read to-day, and there is one point only on which I should like to dwell. I would dwell upon it because I am sure it is of the greatest importance, and it may be called a discovery under God's revelation in modern times, and which is in harmony with that which has come to other missionary societies —you have taken upon yourselves the daring task of educating the women of the East. Why, forty or fifty years ago such a thing would have been supposed the act of a supreme fanatic or of an unbounded fool; but now, see what has been achieved! At this moment you have among those who assist you a large number of the women of the East, and you are proving that the only way in which, under God's blessing, you can really affect those mighty regions is by bringing the women into alliance with you and making them the great harbingers of life and salvation. Missionaries have done this. If such a conception had entered into the heart of a parental government, it could not have undertaken it. Governments are necessarily bound by red tape. They cannot break the bonds of the red tape, and in some instances, perhaps, it is right that it should be so. But missionaries are "chartered libertines," they can undertake these great questions, they can lay down principles and carry them into effect, which could never be done by political authority or by the supremacy of Government. Ah, but you have done more than educate the women of the East; you have dared now to carry to the East that which you have found so beneficial in your own country, you are raising

the women even to be missionaries, and you have taken the bold line of stirring up one-half of the sex in the East against the other half in the grand aggressive movement of Christianity, and you will reap the benefit of it. See what has been achieved in this country by the operation of the women; see what has been done by the Bible women and the Bible nurses; see what has been done by female agencies of all kinds; and are we to suppose that they will not be equally effective in the regions of the East? I have been told by a native Indian that the people of England, generally speaking, do not understand the character of the people of India, and I believe that it is so. He told me this, that in north India the women were under great restraint, and had little or no influence, but in the south of India it was very different. This Indian said to me, "If you wish to produce any effect upon the people of southern India, first enlist on your side all the women. The women when they appear in the streets are like other people, but when they are in their own homes in southern India they are dominant; and if the women are with you all will go well; but if the women are against you all will go wrong. I will not detain you by saying much more, but I must speak one thing that is in my heart. You may think it is presumptuous on my part as a layman, and that I have very little right to say these things, but I cannot help bringing them out if I think them. I am very much struck by the improved position of missions, both in themselves and in public opinion. Within the last few years there has been great progress made in the esteem and even reverence towards the missionaries to the heathen, and to what may we attribute that? I may be wrong, I dare say I am, but I confess I think it arises from the fact that the missionaries and the directors of these missions have assumed a less presumptuous and arrogant tone than they used; they no longer claim the right and the power almost to cover the whole world with the Gospel, and bring every soul to the knowledge and love of the Lord Jesus Christ. Then they were exposed to taunts, were twitted with the impossibility of their undertaking and with the few converts that were added to their list; and we are told that their efforts had been unavailing. Now it is different. So far as I can judge, missionaries and the directors of missionary societies now know what they can do, and what they are called to do. They are not called to convert the whole world—that is reserved for one greater: they are called to carry the Gospel to every living creature, and to preach it over the whole surface of the globe, to offer the Bible message of heaven to every soul that breathes, that has a heart to feel and a mind to understand. We have to present that in preparation for the greater event. We no longer claim that it is in our power to turn the whole world to the love of the Gospel; but it is in our power, and that power we will exercise, to speed the knowledge of God so far as we can over every corner of the earth and every spot of ground upon which a responsible being dwells. When you have been brought to humble your aspirations, when you acknowledge your own weakness and say it is reserved for one greater, all calumny fails, all opposition is disarmed; they may think you somewhat fanatical; but they can applaud the principle, and say, "We will wish you God speed." Thus you stand better in yourselves, because when you declare that all you have comes from above, you are only acting in obedience to our blessed Lord and spreading His name as far as you can. Then you have the grace of heaven upon you, an acknowledgment of your own humility, but an assurance of His great protection. Now, all this leads to one grand issue. Difficulties arise on all sides; thousands of obstacles are presented to you; sometimes the heart must almost be in despair, and it seems as if there were no hope. But what does it turn you to? I trust that it turns every human being who thinks of these things, as it must turn the heart of every missionary when he is dismayed by some of these maps, one-twentieth part of which is enlightened by Christianity while all the rest lies in the darkness of heathenism, and almost believes his mission is utterly impossible—I trust it turns him not to his own unaided strength, but to God. I am sure he does, and every one here who listens to me will do the same. It is the greatest blessing that God ever gave to men which drives them to see their own insignificance and their want of power, the utter impossibility that anything should be effected by their own efforts, and drives them therefore to look for the grand solution of all difficulties, and the consummation of all things, to the second advent of our blessed Lord and Saviour, Jesus Christ.

The various resolutions were then put to the meeting, and passed.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Seventy-ninth Annual Meeting of this society took place on Wednesday May 2, at

Exeter Hall, the attendance being much as usual. The chair was taken at eleven o'clock by the President, the Earl of Shaftesbury, K.G.

The Rev. C. E. B. Reed (Secretary) read an abstract of the Report from which we take the following: The general results of the year, so far as they can be gauged by statistics, are in advance of those reported twelve months ago. The free income of the society has been £112,428 3s. 4d., showing an increase of £7,590 6s. 3d., which falls chiefly under the head of donations, the legacies and contributions of auxiliaries remaining practically the same. The receipts for the sale of scriptures at home and abroad have been £95,068 6s. 2d., giving an increase of £3,225 19s. 2d.; so that, adding a small item of £104 3s. 7d. for Indian colportage, a total income from all sources is reached of £240,600 13s. 1d., or £10,816 5s. 5d. in excess of the corresponding total for 1882, but it should be said only £1,098 1s. 2d. above the more normal year that preceded it. Meanwhile the expenditure has more than kept pace with this growth of receipts, amounting to £207,996 5s. 2d., or £17,097 5s. 10d. above the expenditure of the previous year. The issues from the Bible-house in London have amounted to 1,542,413 copies, and from depôts abroad to 1,422,223, making a total of 2,964,636 copies, or 26,091 more than in the previous year. It is satisfactory to observe that the returns show a decided increase in the number of complete Bibles and New Testaments as compared with portions. The issues of the Society from its commencement now reach a total of 96,917,629 copies.

The Archbishop of Canterbury being called upon to move the adoption of the Report was received with much cheering.

The Rev. Colmer B Symes: I have very great pleasure in rising to second the adoption of the Report, and I would take the liberty, in the name of Christian brethren here, of expressing the great pleasure we feel in seeing his Grace the Archbishop of Canterbury come to the front on the platform of this society. Upon the worth of the Bible this society stands or falls. I am impressed more and more every year with the great responsibility which rests upon a society like this, which has circulated since its commencement nearly 100,000,000 copies of the Word of God. The result is stupendous, and if this be not indeed the Word of Life we may well remember the great words of Milton, "Books contain a progeny of life in them to be as active as that soul whose progeny they were.' If these 100,000,000 really produce in the nations of the earth those conceptions, the responsibility which rests upon this society is beyond all estimate. If the Word be really false, we have to remember that we have sent it the wide world round. There is no nation on which we have not pressed this Word. We should take great and inspiring hopes, but if we have made a mistake, however well-intentioned, I know no society that would go down in history beneath a more withering curse from deluded humanity. But we would far rather accept the responsibility of having circulated the Word of God than accept the responsibility of having kept it to ourselves. We have established communication with the far East, where the light that should save men from the darkness of the shadow of death had never before reached the human mind, and we are not ashamed of what God has enabled us to do. We should remember the place this book fills in literature. Whether it be true in physical life that there is a survival of the fittest, I am sure that it is so in the spiritual. What then should we do? Should we surrender the Bible? What should we take in its place? Can the Agnostic help us? He deals with history and repudiates prophecy. If we accept his history we must give up the Bible. We must give up all hopes of heaven, and we must rest satisfied, as the climax of all our hopes, with the thought that we are able to trace ourselves back to a primitive cell. Sir, we are more anxious for our future than we are for our past. We do not care so much whether we come from a cell, but we do care much for the life we have yet to live through all the ages. Shall we then remove the Word? That will not remove the causes and the facts in national life which compel us to circulate the truth. You may take away the Word of God if you will, but sin is left, sorrow is left, despair is left, as men lie down in awful dread of the eternity that lies before them. Sure I am, that when we imagine we want another but Christ, and another book but His Word to steer by, it means that we are sailing back as fast as the tempests of sin can carry us—back to the darkness, barbarism, and woe whence Christ has been leading us through all the ages. We have not, my Lord, measured the full work of this society in any Report which could be presented to-day. This society has created others after its kind. It has been a seed. It has placed the Bible in its true position in the thought

and attention of the world. It has compelled every section of the Christian Church to realize the responsibility of its stewardship in relation to the Word of Eternal Life, and in that grand multiplying work seen to-day through our country and in America and elsewhere, we have one of the most splendid results which the society has achieved. What has been its reflex action? It has aroused every part of the Church to deal with the supreme wants and necessities of men. Half the missionary societies and half the evangelization have been since this Society sprang into being, and pressed the importance of spreading the Gospel of Eternal Life. The Report touched on the growing responsibilities of the Society. They have been met as they have multiplied. Many of you will remember how, twenty years ago, almost every nation on the Continent was closed against the Word of God. But Austria, Italy, Germany, France, and ultimately Spain, have more or less become open to the reception of the Word of God. As the responsibility has increased, so God has enabled us to deal with it, and will enable us to deal with it in the future. I have no fear of all the responsibilities the future will bring. We shall rejoice to see the Word infusing life in all the nations—we shall see it living in thought, and sanctity, and consecration of the servants of Christ the wide world round. We shall see it living in holier social life, in grander and more righteous legislation, in a more intense loyalty to peace and truth and righteousness, in greater national prosperity; but above all, in that holy life and service which will rise like a perpetual psalm of worship to Him that sitteth upon the throne.

The Bishop of Exeter then moved the following resolution: "That while warmly thanking all those friends by whose aid the society has been enabled to maintain and extend its work during another year, and earnestly looking to them for the continuance of such help, this meeting humbly expresses its gratitude to Almighty God for the success which has been granted to the society's labours in the past, and its entire dependence upon His guidance and blessing for the future." If there were any society that could be conceived that should have special reason for expressing its gratitude to God and its entire dependence upon Him, and upon His blessing and His guidance, it surely is this society which holds its annual meeting here to-day. It is not that we undervalue in any degree the human ministry which it pleases God to employ to make known the Gospel to all the nations; it is not that we undervalue the agency which in various forms has been instrumental in planting the Church of Christ in so very many countries of the world; but it is that we take upon ourselves so very small a part, a part which is so absolutely dependent upon Him, that if we do not look to Him for blessing, where indeed shall we look? For we recognize that in the words of the Apostle, "we are fellow-labourers with God," and we recognize that though one may plant and another may water, it is only God that gives the increase. But we ourselves take but so very little a share in that labour, we leave so very much to be done by Him, that if our part be all, and if there be nothing at all to follow, then indeed it may well be said that our task is utterly hopeless. God has put into our hands His Word. We go forth, not to preach it, not to teach it, but simply to spread it and make it known. We go forth with one simple object—to give the Bible to every hand that will take it; to make every nation, if we can, receive it, to ask for its acceptance by every tongue, that all may learn its blessing, and then we leave all else to be done by Him in His own way. We leave it in God's hands. We do not undervalue all the other instruments that He may use, but we confine ourselves to this one thing—sure, at any rate, that here we are doing His will, that we are making known His message to mankind. And so this society corresponds as it were in all its work to that touching beginning which we can never forget, for we know that it all sprang out of the simple desire of the Welsh girl to get a Bible for herself. And just as it began, so it has gone on. We have attempted to meet a need which spoke to us by the Welsh girl's mouth, and we attempt to meet a need which speaks to us by the mouths of thousands and millions everywhere, who ask, "Only give us God's Word, and let us learn what it tells." And assuredly any man who reads the Bible much cannot fail to understand why it is that it should exercise such a power as it does; for among all the books in the world, the many, many books that have been published, that have been written, some of them written by the most saintly men, some of them full of the very inspiration of that power which works in the heart of every true Christian—of all the books in the world is there any one that can be put by the side of it for a moment? I have always felt that this book speaks to me and speaks to men as once the blessed Son of God, His Word incarnate, is said to have spoken

to those that heard Him. They listened with astonishment, because He spoke with authority; and so that is the characteristic of the Bible. Always it speaks with the authority of its origin. I have read many books which do much for the human intellect and for the human spirit, and have felt that I have learned much, and still feel that there remains the sense that these books, though they are my teachers, are not my rulers; that though they instruct me they cannot command me. But when I turn to the Word of God it takes me straight as it were into His very presence, and gives its message there by an authority of His and His alone. I cannot but feel, as has been so well said by my friend who spoke last, that it is not merely the circulation of the Bible that is the great work of the Bible Society. This society puts the Bible in its proper place and tells all mankind that it is something quite unlike all else that is or ever has been or ever will be written here on earth, and calls all men alike to come and hear its message and apply it to their souls. It is the work of this society everywhere to make man feel the value of the treasure which God has thus bestowed—everywhere to hold on high the banner of the Word, everywhere to call on men for submission to its authority and for acknowledgment of its power and truth. And it will not call in vain. The more the Bible is spread, the more the Bible is studied, the deeper, the profounder the thought that is spent upon it, the more earnest the inquiry bestowed upon it, the more careful the criticism, the closer the examination, all the more shall it stand out conspicuous for the spiritual nature, the marvellous power which breathes through all its pages, and tell mankind of the truth. I fear not any examination to which it can be subjected. I fear not criticism of its history nor any investigation of its sources. I fear not any examination of the details of its meaning. I know that whatever else shall go this will stand. This is, indeed, the message of God Almighty to man, and as long as man remains here on earth, still shall he find, in ever-increasing measure, the power which the Book has to uplift his soul. I feel that at every meeting of this society the note which ought to be struck and sounded with a louder tone than any other is that expressed in the resolution which I have read to you—that indeed in this work of ours we are dependent absolutely on His almighty power, that we are nothing more than mechanical agents to do His will and make it known, and there we leave it in His hands with the most absolute confidence that the work will not fail. The little that we have done—little indeed as it really is—yet in some degree corresponds to the place that we desire to hold in His sight. We will make His Word known. We pray to Him to apply it to every soul, and by the power which He alone possesses to make it indeed the seed of His own glorious kingdom to bear fruit that shall live for ever. Several other speakers then addressed the meeting.

THE RELIGIOUS TRACT SOCIETY.

The eighty-fourth anniversary meeting of this society was held at Exeter Hall on May 4, the chair being taken by the Right Hon. Earl Cairns.

The Rev. L. B. White read an abstract of the annual report, from which we extract the following: There have been issued during the year 809 new publications, of which 262 were tracts. The society has, up to the present time, published in 160 languages. The total circulation from the Home Depôt has reached 79,379,350, of which 33,249,800 were tracts, being an increase over the previous year of 6,217,730; while the issues from foreign depôts were about 14,000,000. The total amount received from sales, missionary receipts, and all other sources, including last year's balance, and investments realized, was £215,063 0s. 3d., while the expenditure had been £213,535 15s. 4d., leaving a balance in favour of the society of £1,527 4s. 11d. The total amount received from subscriptions and other contributions, the whole of which is available for the missionary objects of the society, was £26,227 9s. 6d., and the missionary expenditure £31,801 17s. 11d., the excess having been supplied from the trade funds. Tracts and books have been granted during the year to the amount of £31,640 12s. Continued help has been given to the efforts of evangelical Christians in France, both in the production and circulation of tracts. Hymns for mission services have been published. The Paris Tract Society has received £267 for the distribution of tracts: and other agencies have been proportionally helped. The Belgian Missionary Church has renewed its stock of tracts by the society's aid. In Switzerland the colporteurs of the Geneva Society have been well supplied, and the publication of the Sunday-school Society have been helped. In Italy books and tracts have been published at Florence, and tract distribution in Rome and elsewhere encouraged

by liberal grants. In Spain the circulation from the depôts at Madrid and Barcelona has steadily increased, and tracts have been widely distributed. In Portugal new arrangements have been made for the depôts, and the work grows steadily. The Soldiers' Institute at Gibraltar has received fresh supplies, and so have the garrison and the sailors at Malta and at Cyprus. In Germany both the business and the distribution of the Berlin Society have grown. Colporteurs in all parts have been supplied. The Hamburg, Baden, Bremen, Breslau, Elberfeld, and other societies have been aided in their work. In Austria the depôts at Vienna, Gratz, and Lemburg flourish and new publications have been issued in Polish and Ruthenian. In Russia, in spite of hindrances, the work of tract distribution has gone on from St. Petersburg, and a large distribution took place at the Moscow Exhibition with remarkable encouragement. Riga and Warsaw have been centres of continued activity. Tract distribution societies and evangelical periodicals have been helped in Sweden, Norway, Denmark and Holland. Colportage work in Servia and Croatia has been encouraged. The stock of evangelical literature in Bulgaria and Turkey has been increased by the society's grants, and valuable work has been done by its aid in Greece. More than £1,657 has been granted in aid of vernacular publication work in India, while missionaries of all evangelical societies, chaplains, and many private distributors have received grants of books and tracts. The annotated New Testament for the Nestorians of Persia is on the eve of completion. The circulation of good literature has been helped in Sierra Leone, the Gambia, Cameroons, and Old Calabar. The British and American Tract and Book Society has been largely helped; while Australia, Tasmania, and New Zealand have also been supplied.

The Chairman then said: The Religious Tract Society is a very old and very valued friend; it is with all of us almost a household word. We remember nearly from our infancy the charming books, and periodicals, and pictures, and tracts, and cards, of this society; but I am not quite sure that all of us fully and distinctly appreciate the part which the society takes and holds in the missionary work of this country. The Bible Society, with all its stores of Bibles and of Testaments, could do nothing without the missionary to carry the Bible out to distant lands, and to preach and to teach the Word of God; the Religious Tract Society could do nothing with its stores of Christian literature, without some hand to receive and distribute its publications, and some voice to enforce the blessed truths which they contain. But then, on the other hand, where would the missionary societies have been without the Bible Society and without the Religious Tract Society? You would have had the voice of the preacher and the voice of the teacher, but that would have been a small matter indeed without the Bible to put in the hands of those whom the voice of the preacher could not reach, and which very often if it did reach them they could not understand; so that the preacher and the teacher might have used their voices within a very limited circle—they could do little with their voices alone in comparison with that which they could do with the aid of such a stock of literature as the Tract Society supplies them with. There is rather a tendency on the part of some people, when speaking of the Religious Tract Society, to think of it as a mere commercial trading and publishing society in this country, and not to appreciate at once the part it bears in missionary work, while some almost fancy that subscriptions paid to the Religious Tract Society go to support it as a publishing society. Let us put these societies in their proper position. Take them altogether—the missionary societies, the Bible Society, and the Religious Tract Society—and they form, as it were, an enormous cable or rope having in its centre a great and almost Divine core—the Word of God—while on each side there is the strand of the missionary societies and the strand of the publications supplied by the Religious Tract Society. I do not think it is necessary for me to enlarge upon the value of publications such as tracts, small books, periodicals, and cards. I believe a very large book might be written as to the blessed results which are known to have come from time to time, at home and abroad, from the circulation of tracts and similar publications. It is obvious that a work must be done and will be done by tracts and publications which cannot be accomplished in any other way. You can give a tract, or a book of that kind, to a person to whom, for many reasons, you may not be able to speak a word; you may give a tract, or a book of that kind, when there may be no opportunity, no leisure, no time to speak a word; you may give a tract, or a book of that kind, and the person who receives it may not care much for it at the moment, he may put it aside, but then afterwards he may take it up again, it does

not pass away like a spoken word, it lies beside him, he may take it up again, and then the Spirit of the blessed Word of God may be seen, and that which he at first rejected may come home to his heart and be the means of his salvation. I would have you remember particularly the part which these publications play in foreign lands and in heathen countries—half civilised countries—where the people have no literature of their own, or literature of so imperfect and barbarous a kind that it won't bear comparison with the attractive and interesting works which the Tract Society sends forth. What an inducement will these charming publications be to the people in those lands to take them, to receive them, to value them, to read them! And what an introduction will they be to the blessed truths which these publications contain! Now there never was a time when in its missionary aspect this society had a greater claim upon your support than the present. There have been times when the missionary prospects abroad were rather dull; that is not the case now. They never were so bright or so hopeful. All the world round, from Pole to Pole, I do not think a single country could be found in which there is not an opening for missionary work. Remember what an opening there is in Egypt—Egypt turning its eyes to England, welcoming everything that comes from England, and looking to her as the great power which has put forth its energy for the benefit of Egypt, and ready to receive every good gift which England is able to give. What an opening there is in Egypt, and what responsibility falls upon us there? I cannot go on to speak of India, China, and Japan, but I may mention that the Japanese Ambassador is coming to you to thank you for your publications, and to tell you how gladly he welcomes them into his country. Then your report speaks of Brazil, and passes rapidly on to colder latitudes. That is the work that is before us, and I hope those who look at it as I do, will consider this society as a missionary society, and help it as a missionary. But there is another feature of this society of which I want to remind you. We live in the days of a free press, and which, with all our improved machinery and appliances, is able to pour forth its productions upon the world with a rapidity, and in a quantity which never was dreamed of before. Well, although I exult in a free press, I am very sorry to say that, along with the good that emanates from it, there comes, too, a great deal of evil, and it is an appalling thought for us to think that there issues from our free press a mass of atheistical and blasphemous publications. It is only by societies such as the Tract Society, and by such publications as the Tract Society is able to have prepared and to issue to the world, that we can meet such a growing and appalling evil as that I have referred to. And remember that is not merely an evil which exists at home. I am sorry to say that it exists even in those fields where our missionaries are working and where they have to contend with it. Now is not this an awful thing, that our missionaries have not merely to work against the ignorance and the errors of the heathen, but that they have to meet, as it were, in battle, people of the same language from either side of the Atlantic, who send in their infidel publications in order to counteract the good we are trying to do? Now, this is an evil which must be met. The missionaries require to be armed with the means of meeting it, and they look to the press of your society, to provide them with publications of the kind which will meet these infidel publications. Remember what a power in this respect the press has. Two or three infidel men, by means of the press can flood a country with literature of this kind; and the danger, therefore, is one which you ought not to estimate by the number of persons who have the dreadful misfortune to be atheists such as I have described; you cannot judge of the evil by the number of these people, but you have to remember that a very small number can supply any amount of literature of this description. I was delighted to hear of the progress that the missionary societies are making, and that year after year their funds are increasing: but I was sorry to hear that the funds of this society in the shape of subscriptions have not increased but have somewhat fallen off during the past year—not a large falling off, but they have fallen off; and I attribute it to nothing but this: that the position of the society as a missionary society and as a society to create and disseminate pure and wholesome and Christian and evangelical religion and teaching is not clearly present to the minds of the public. I am quite sure that if the public looked at it from this point of view there would be no lack of funds and no lack of support. Now it is in this point of view I recommend it to you; it is in this point of view that I ask for it your earnest, consideration through the coming year.

The various resolutions were then moved, spoken to, and passed.

RECEIPTS REPORTED AT THE RELIGIOUS ANNIVERSARIES.

	1862.	1863.
British and Foreign Bible Society	£199,785	£210,600
Principal Foreign Missionary Societies—		
Church Missionary Society	212,910	219,774
Wesleyan Missionary Society	151,797	
Society for the Propagation of the Gospel	134,978	142,612
London Missionary Society	116,012	126,582
Baptist Missionary Society	52,366	60,722
Moravian Missions	17,048	18,412
English Presbyterian Missions	13,013	16,662
South American Missionary Society	11,689	15,224
Colonial, Jewish, and other Missions—		
Colonial and Continental Church Society	41,599	43,897
Society for Promoting Christianity among the Jews	37,055	38,782
Church of England Zenana Mission Society	15,614	17,523
United Methodist Free Churches' Missions	16,480	17,011
British Society for the Jews	6,639	9,454
Colonial Missionary Society	2,818	4,229
Evangelical Continental Society	2,847	2,944
Turkish Missions' Aid Society	3,498	2,247
Home Missions—		
Additional Curates Society	78,836	80,696
Church Pastoral-Aid Society	55,659	50,307*
Congregational Church-Aid & Home Mission Society	37,151	38,810
Wesleyan Home Missions	34,210	35,406
Missions to Seamen	18,381	21,003
Bishop of London's Fund	17,381	20,834
Irish Church Missions to the Roman Catholics	19,074	19,310
Army Scripture Readers' Society	12,445	12,567
Metropolitan Wesleyan Chapel Building Fund		11,464
British and Foreign Sailors' Society	10,198	10 483
Church of England Scripture Readers' Association	11,430	9,980
Curates' Augmentation Fund	10,947	8,338
Incorporated Church Building Society	8,014	6,581
British and Irish Baptist Home Mission	4,015	6,459
Thames Church Mission	2,689	3,948
London Diocesan Home Mission	4,204	3,939
Country Towns Mission	2,923	2,782
Irish Evangelical Society	2,390	2,546
Royal Naval Scripture Readers' Society	1,877	1,791
Open Air Mission	1,513	1,478
Religious Educational Societies—		
British and Foreign School Society	23,349	25,264
Church of England Sunday-school Institute	18,092	16 068
Indian Female Normal School Society	7,000	8,530
Wesleyan Education Committee	7,807	7,089
Ragged School Union	3,909	5,916
British Syrian Schools and Bible Missions	5,182	5,526
Sunday School Union	4,153	4,183
Protestant Educational Institute	1,506	1,781
Miscellaneous—		
Religious Tract Society	198,934	215,063
Young Men's Christian Association	8,048	9,897
Church Association	6,555	5,140
Monthly Tract Society	2,868	3,253
Bible Translation Society	2,052	2,487
Christian Evidence Society	1,442	1,717
Lord's-day Observance Society	2,264	1,661

* Exclusive of the sums locally raised and paid.

Evangelical Alliance.

ANNUAL CONVERSAZIONE.

The Whitsuntide holidays did not appear to be the most convenient season for a meeting of the Alliance, and the consequent loss of the presence of many warm friends of the society at the Conversazione, on the afternoon of May 15, was much regretted. The Rev. Dr. Angus had again most kindly placed at the disposal of the Council the Regent's Park College, and a large company (about 350), at the appointed hour, met and enjoyed social intercourse in the dining hall, where tea and coffee were served. This annual *réunion* of Christian friends, taking place usually after a fortnight's close attendance at the anniversaries of the great missionary and other societies, has come to be regarded as a happy season of fellowship and refreshing from the presence of the Lord; all meet in the acknowledgment of the one brotherhood in Christ, and to wait on God together in prayer for the increase of the spirit of love and power in the hearts of all the true servants of Christ. After the first half-hour the devotional meeting commenced in the beautiful library. Lord Polwarth, the President of the Alliance, took the chair, and a hymn having been sung, the Scriptures were read by the Rev. Dr. Wright, of Belfast, and Principal Angus offered the opening prayer. The President then in a brief address welcomed all present, and said:—

Before calling upon the first speaker to address you I have been asked to say a few words to you. I need not say much, because our time is but brief, and it is the wish of those who have arranged this meeting so to order matters that all shall be able to leave within a certain hour. It is with great pleasure that we see amongst us to-day some who have been far away in other parts of the world. They have travelled over many hundreds of miles, and it is a special gratification to welcome them back again in safety, to their own country and to their Christian friends. We cannot but feel, as time rolls on, how the Lord leads us in the journey of life. We meet together to-day after another year of varied intercourse with Christian friends and with a fuller experience of the love of Him, who loves us with an unfailing love, and who has brought us together into one blessed family. We are united this afternoon as part of that great family, of which our Lord Jesus Christ is the elder brother. We delight to think of Jesus as our elder brother, taking us by the hand and leading us all into the presence of His Father and Our Father. We are assembled this afternoon for the enjoyment of Christian intercourse; to listen to the words that shall be spoken: to realize our separation from the world, our consecration unto Him, our union one with another as members of Jesus Christ, and our membership of the one family. We want more fully to realise that we are His, so that our hearts may be cheered and comforted and gladdened, and that we may get new strength for continuing the journey of life. We wish to realie anew that we are indeed bound together with the bonds of holy affection and mutual love. In this spirit we forget all differences; these are merged in the thought of the oneness that is ours in Christ Jesus.

The Rev. Clarmont Skrine was then called upon to give an address on the following subject: "The mission of the Church of Christ to the world, and the Master's call to holiness and unity." He said:—

There seemed to be two great objects upon our Saviour's mind and heart just before He left the world for the glory of the Father—viz. (1) His kingdom of glory, and (2) His kingdom of grace. They appeared to be present to His mind, when our blessed Lord was leading His disciples up the side of Olivet, and out to Bethany, where He parted from them. It seemed as if His disciples' thoughts, following those of the Saviour, went forward to the day of His glory. His answer to their inquiry, "Wilt thou at this time restore again the kingdom to Israel?" was very significant. He said: "It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." That was the object prominently presented to their minds—the work of His church in the kingdom of His grace. The matter which more nearly concerned Him and them was the establishment of His kingdom in the midst of the kingdoms of this world. He gave His church this great command, "Go ye into all the world and preach the gospel to every creature." The choice of Galilee, as the place where such a command should be given, is a striking circumstance; for Galilee stood just on the borders of the Gentile world, and the whole unsaved world lay beyond. His disciples were to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things

whatsoever He had commanded them. They were commanded to go into all regions, and for what purpose? It was to gather a people to give thanks unto His holy name—"the *Jew* first, and also the Gentile." Observe how earnestly the Apostles keep that order before their minds, "the *Jew* first;" and I shall always feel that that church is the most honoured, and that body of believers the most blessed in their own mission-work amongst the Gentiles, according as they take up the mission to God's ancient people, thus bringing into one body *Jews* and Gentiles, and forming one church for Christ. In the next place, I notice that, while declaring the unity, Christ prayed for the holiness of His church—"Sanctify them through thy truth: thy word is truth." I am thankful that the Church is waking up to the study of "sanctification by faith." Her duty is to lead sinners not only to trust the Lord Jesus Christ for present pardon of sin, but to seek for the power and indwelling of the Spirit, reigning supremely in the individual heart. According as the individual and the church itself are sanctified, will the church be used by God. Separation from the world in spirit and life is one of the great secrets of success. If the unity, which our Lord prayed for, be enjoyed and exhibited by the church, her success in all her missions will be in proportion to her realizing the oneness of the body of Christ. Spiritual unity must be realized, exhibited, and maintained, at whatever cost. We are also to be united in our allegiance to the Lord Himself. We call no man master but the Lord Jesus, and we listen to no voice that commands us to any act of separation but the voice of the Master. Then comes the great question of co-operation in work. Different denominations in the church also co-operate so far as it is possible for them to do so, and no societies are so honoured by the Lord as those which are carried on by the united efforts of believers of every denomination. No Bible Society, formed by any single denomination of Christians, could ever expect to do the work which the British and Foreign Bible Society is accomplishing with the combined efforts of the whole Church of God. The same remark applies to the London City Mission, the Young Men's and the Young Women's Christian Associations; also the Country Towns' Mission. I believe that, when you have a combined and wide-spread effort taken up by members of the different denominations of Christians, you have the support of men with larger hearts, and a clearer object in the work undertaken, than would be the case if it were left to be done by a denominational society. I met with a remarkable proof of this when I was travelling last year in America. In the midst of dead churches I found members of the Young Men's Christian Association, labouring together with one object, not to obtain adherents for any particular church, but to bring sinners to the Saviour.

The Rev. Chas. Graham, who spoke upon the second branch of the subject, said:

I am asked to say a few words on "The Master's call to holiness and unity." As the time is limited I can only touch upon some of the more salient points. From first to last, in time and in eternity, we have to do with God. God is the fountain of our being; therefore, He is the only source of our true happiness. God is infinitely holy, and we cannot have fellowship with Him until we are made holy. "Be ye holy, as I am holy." The sanction on which that command is based is, "Without holiness no man shall see the Lord." Holiness is inward resemblance, and outward conformity to God. Its root-idea is separation; *i.e.*, separation unto God. Under the law irrational creatures, such as the victims offered in sacrifice, and even inanimate things as the Tabernacle, the Temple, and their furniture, were invested with ideal holiness; and men who were unregenerate—who had never been born of God's Spirit—men such as priests, and Levites, called to minister in God's house, were invested with official holiness. But, under the Gospel, holiness must be intrinsic, real. God requires the inward resemblance, as well as the outward conformity, to Himself. Now, just as the Lord Jesus, in His propitiatory work, is the meritorious ground of our salvation, so God the Spirit is the great agent in that salvation from first to last. It is the Spirit that quickens. When we believe in the atoning work of Jesus for the remission of sins we receive at the same time the quickening of the blessed Spirit. "God who is rich in mercy," says the Apostle, "for the great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ and raised us up together, and made us sit together in heavenly places in Christ Jesus." Where the Spirit imparts the life of the risen Redeemer He makes His abode, He dwells in the heart. "Know ye not," says Paul to the Corinthians, "that your bodies are the temples of the Holy Ghost." But, as we have heard, the human spirit is the shrine of the Divine Spirit. He dwells in our spirits, restoring to us the lost image of the blessed God. Yes; and, by-and-bye, when He accomplishes His work, He will raise us to an inconceivably higher condition than when we stood in our first Paradise. God the Spirit dwells in us for the object of changing us, while we are gazing on the Lord Jesus, from glory to glory, from one measure of spiritual excellence to a higher. This is in perfect harmony with the statement which we often meet with in a variety of forms, that the Lord Jesus is our sanctification. It is just as we receive Christ by the Spirit, and as the blessed Lord working in us to

will and to do of His good pleasure by His Spirit, that we are brought into harmony and resemblance to the blessed God. There is the measure of our sanctification. Our sanctification is just the measure of the indwelling and the operation in us of the Holy Spirit; that is Christ by the Holy Spirit, and just in the measure that we cherish the Spirit's operations, and put away from us the things which hinder those operations, will that blessed Spirit bring us into conformity to God and to Christ. Now as the Spirit works in us, we work out our own salvation with fear and trembling; our characters, our lives become resemblances of the Lord Jesus Christ. "Beloved, now are ye the children of God, and it is not yet manifested what we shall be, but we know that when He is manifested we shall be like Him; for we shall see Him as He is." And the sight will transform us, will bring us into the possession of His visible glory. Now just as from first to last we have to do with God, so have we to do with the children of God; so have we to do with our brethren and sisters in Christ. We are all one in the unity of a Divine life. We have not to create a unity; that has been made by the quickening Spirit. There is one body, as we heard from the blessed word; one Spirit, just as there is one Lord; and one faith and one baptism of the Holy Ghost. God has made us one in the unity of life. He that is joined to the Lord is one Spirit; one Spirit with the Lord. Then, if we are all united to the Lord Jesus by the quickening Spirit, we are necessarily members one of another. That is the great truth unfolded by the Apostle Paul in his Epistle to the Ephesians; the mystery hidden in God from the beginning is there brought out, and now to us seems beautiful and blessedly simple. The believing Jew and the believing Gentile united together as one mystic living body, because united to one living Head in heaven, and all quickened with the life of that living Head—that is the mystery; and just as we are growing in the possession of that life are we advancing towards the measure of the stature of the fulness of Christ. This is what the Lord Jesus, in that wondrous prayer, appropriately and truly called "The Lord's Prayer," had before Him, because it was dear to the Father's heart, in accord with the eternal purposes of God. "Holy Father, keep them in thy name which thou hast given me." That, as you will see, is the amended rendering "that they may be one." Now, as we are kept a body in the fulness of that grace given to the Son from the Father, so shall we exhibit unity. Further on our Lord says, "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." The beauty and the glory of that unity was expressed by the Eternal Spirit under the old covenant by the mouth of David: "Behold how good and how pleasant it is for brethren to dwell together in unity." He outruns his desires, for he says it is like "precious ointment,"—type of the Holy Spirit, that anointed the head of Israel's high priest, and like that "dew of Hermon that descended upon the mountains of Zion"—another emblem of the fertilising energy and operation of the Divine Spirit—"for there the Lord commanded the blessing, even life for evermore;" where unity, and brotherly love, and fellowship are. That is something beyond the legal covenant. The Apostle Peter shows you that, like chained bells, these two things go together—holiness and unity. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently." We have not one without the other. A little further on the Apostle says: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new-born babes desire," the spiritual, the guileless, "the sincere milk of the word, that ye may grow thereby." A strange exhortation, it would seem, to believers, to lay aside "all malice, and all guile, and hypocrisies, and all evil speakings." But it was not needless; the Lord, the Spirit, never gives us needless counsel. It was needful then, and it is needful now. Are we in a more exalted spiritual condition than those sects of the dispersion to whom Peter wrote? Notice the connection of the two things placed before us by the Apostle. There is to be no growth until these besetting sins are laid aside. No spiritual growth, even if we live 969 years, as long as Methuselah; we shall never move one hair's breadth nearer to God and His salvation until we lay aside these evils denounced by the Apostle—*i.e.*, we shall never be able to take the nutriment by which we spiritually grow unto salvation until we are healed of our spiritual maladies. The Apostle tells us that the body maketh increase unto the edifying of itself in love by that which every joint supplieth. There is the life-blood which circulates through the mystical body. "Covet earnestly the best gifts, yet shew I unto you a more excellent way," the way of love. Now, who are doing most for the Church of God? Surely, it is they who are promoting this brotherly love, for which Jesus prayed, and in which God delights, and upon whom the blessing is commanded to rest "even life for evermore." Who are doing most for this Christ-rejected world of ours? Those who are seeking to promote this holy unity, because in that unity the world is to see, as in a mirror, the reflection of the oneness of the Father and of the

Son. In 1 Corinthians, xiii, the Apostle tells us that our partial knowledge shall pass away, our tongues, our faith, our hope, but that love shall travel with us through eternity.

The Chairman :—

There are several Christian brethren, including Signor Prochet from Italy, Dr. Trowbridge from Turkey, and the Rev. James Smith from Delhi, who had intended to be present to-day, but unfortunately they are unable to be with us. However, we are glad to see our esteemed friends, the Rev. Dr. Murray Mitchell, a member of the Council of the Alliance, who has just returned from an extended tour in India, and the Rev. Hudson Taylor, whom we rejoice to welcome back again from China. After we have had prayer, both these friends will briefly address the meeting. I would now ask you to unite in prayer especially with regard to two memorials from the Alliance. The first is to the Khedive of Egypt seeking to obtain the Lord's Day as a day of rest for the Christian employés of the Egyptian Government. I am sure we should all heartily unite in prayer that God may bless this memorial, which has already been sent to His Highness. The other is not less important. It is about to be forwarded to the Emperor of Austria, soliciting liberty for Protestant parents to take their children, between seven and fourteen years of age, with them to their own places of worship, instead of being compelled to send them, as at present, to Roman Catholic services. I am sure that will commend itself to your hearts; and that God may graciously interpose and bring full religious liberty, let us realise that we have two specific objects for prayer, both of which we believe are in accordance with the mind and will of God. It is our desire now briefly to lay these matters before Him, by united prayer offered in the name of the Lord Jesus.

Mr. Ker then led the meeting in prayer for God's blessing on the two memorials.

The Rev. Dr. Murray Mitchell said :—

Perhaps I can turn the very short time allotted to me to the best account by referring very briefly to what I have seen of the Alliance and of the extension of its principles in the various countries that I have lately visited. I had intended to say something about China, but that will be much better said by Mr. Hudson Taylor. I shall endeavour to say a word, if possible, about Japan, India, and Italy. I hold in my hand the Annual Report of the Evangelical Alliance of Japan. It is to me a most interesting document for many reasons. Though not a large one, it is full of matter, full of reference to work among Europeans, sailors especially, and work among the natives of Japan, for, as you are all aware, the Gospel has, by the blessing of God, been extending there of late years more rapidly, perhaps, than in any other country. It is only ten years ago since the Gospel was openly preached. Up to that period there were proclamations published along the streets and roads of the empire, reviling "the Jesus-doctrine," and threatening death to anyone who preached it: but now, blessed be God, the number of Christian men, women, and children, can hardly be less than 30,000. I do not believe the progress would have been so great if an Alliance feeling of Christian unity had not existed in Japan. In this Report there is a list of 18 foreign missionary societies which have sent their agents from Europe, America, Canada, the United States, England and Scotland. So far as I could see,—and I think I saw the real state of things,—they are all united, heart and soul, in the great work of preaching among the Gentiles the unsearchable riches of Christ. In my intercourse with the natives, who were baptized, I was exceedingly impressed with the simplicity of their Christian character. One of the greatest privileges I ever enjoyed was when I was asked by the native Christians in Japan to carry their salutations to the native Christians in China, and in India, so far as I should come in contact with them. In fulfilling that mission I felt it to be a new proof of the oneness of faith in Christ Jesus —"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." I was intensely interested in all I saw in that most remarkable land. Passing from Japan, let me now glance for a moment at British India, especially Calcutta the capital of the empire. Here is no branch of the Alliance, because it is said—judge of the validity of the plea for yourself—"We are all over-worked. We have our Missionary Conference once a month: that is peryaded by a most thorough Alliance feeling. We have our Bible Society Committee once a month; and Tract Society once a month; and we have occasionally other meetings united. Therefore, to avoid a multiplication of meetings, we do not feel it necessary to have a formal branch of the Alliance. That unity of heart, that oneness with Christ, which the Alliance so nobly vindicates and strives to attain, you see we have already attained, and for that reason a branch is not necessary here." Deal with that argument as you may, I am prepared to testify that there is a great deal of Christian feeling yonder; and I to my dying day shall be thankful that I was privileged to attend at that great united Missionary Conference, which is held once in ten years. They did me the honour of making me senior secretary, so that I know a good deal about its work and its spirit. I say it will be a precious memory enshrined in my inmost heart to my dying day that I saw that great assembly. I had a higher feeling than

I ever experienced before of the meaning and power of the words, "One body and one Spirit, one Lord, one faith, one baptism, one God and Father of all." This Alliance feeling exists, not only among Europeans throughout India, but, I am thankful to say, among the natives as well. It has often been said, "What are you doing yonder? You are carrying into India all your European and American diversities; you are building up sects, throwing defiance at each other, and making your walls so high that you cannot stretch across to shake hands." It is true that missionaries belonging to various denominations are going out there to preach the gospel, but I do not think they ever accentuate their differences, for they have their hearts set upon preaching the truth as it is in Jesus; and only a limited number of the highly educated who become preachers enter upon those points of doctrine that are controverted among evangelical Christians. I honestly believe that the native Christians in India are more united heart and soul than Christians in this country: they are in fact, as much united as the members of the Evangelical Alliance. I have met with a striking proof of this. You have all heard that, in Calcutta, educated men have enrolled themselves in the *Brahmo Somaj*. Already they are broken into three parts, and on the anniversary when they marched through the streets they never go in procession together. Not only have they no intercourse, but they write against each other. When the natives of Calcutta have their anniversary and march through the streets, they are all one—Episcopalians, Presbyterians, and Congregationalists, and Baptists—you do not know what denominations they severally belong to; so that when the natives of Calcutta inquire, "Who are these?" the answer is given—"They are Christians." It was a new revelation to the natives to see that Christians were so large-hearted and so united; they were struck with the cementing power of Christianity. That spirit of unity is increasing more than ever. After eight years absence I rejoice to find no tendency to separation but, on the contrary a stronger disposition than ever to converge and become more heartily united every succeeding year. Give me one minute to speak of Italy. I knew that country well some years ago. I had charge of a Scotch mission at Rome, and when I went back again I had an opportunity of comparing the present with the past. You may be disposed to say, as many have said, "What a pity there should be so many denominations rivalling each other in sight of the Vatican, from America, Scotland, and England. I have read some very hard things regarding denominational divisions. The matter was mentioned at a great united meeting held one Sunday evening, when I was at Rome, and there the ministers distinctly declared—their declaration being corroborated by other evidence—that there was more Evangelical Alliance among the Italian Christians, who had become Protestants, than in Great Britain or in America. Therefore, let us not exaggerate an evil, but thank God and take courage with such proofs of advancement in this good cause. I believe that the work in Italy struggles under difficulties greater even than those encountered in India, China, or Japan. The priests are more on the alert, more determined to oppose, yet the work is making steady progress. In connection with all these movements in the far East, and in that dear land of Italy, there is a period of preparation. In God's providence generally there is a long period of preparation. The fruit hangs on the tree ripening through successive months, and as you look at it, again and again, you say, "It is just as it was a week or a month ago." No, the fruit is ripening, and ere long, when the autumn comes with its mellow magnificence, there will arise a mighty, rushing wind; the tree will then be shaken, and the ripened fruit will fall around you on every side.

The Rev. Hudson Taylor:—

We have heard that there were two objects dear to the heart of the Lord Jesus Christ before he went up on high, viz. (1) that his people should be united and should be holy; and (2) that they should go forth to proclaim the Gospel and the grace of God to the ends of the world. It has been my privilege to be engaged in missionary work in China during the last 30 years; and I am sure you will be in hearty sympathy with me when I say that I look on the missionary cause in China and throughout the world from this point of view, gladdening the heart of our Father, and the heart of Him who shed His precious blood for you and for me. We have also been reminded of the power of the Holy Ghost which has been given us. If we look for a moment at the map of India and of China, or of Africa, and consider what is to be done even in a very faint and feeble measure, we shall feel utterly cast down, paralyzed, unless we realise the mighty power of God. With reference to China, it was my privilege to go there in 1853. I entered upon what was practically Alliance work; for when I formed a Chinese Inland Mission, I anticipated no great difficulty in establishing it on the lines of the Evangelical Alliance. Truth and love are principles very dear to me; they form the basis of the Alliance, and I am thankful to say that we have been able to act upon them in Chinese missionary work. On my first arrival there, I was received by the agents of the London Missionary Society, and put up for six months; I had also free intercourse with the Church missionaries at Ningpo and elsewhere, and received hospitality from Presbyterian, Baptist,

Methodist, and other missionaries, whether sent from England or America. "In all my intercourse with them, I had no difficulty in carrying out the principles of the Evangelical Alliance. We worked harmoniously, and God so blessed us in our work that we were permitted to receive and baptize over 1,500 native Christians in various parts of China. Though converts joined different churches, there never was any conflict or jar among the missionaries, and the native Christians have been led to notice that Christ was all and in all to us. During the first week of the year, at the invitation of the Evangelical Alliance, prayer meetings were held in various parts of China. I was in the interior, labouring with one of our native brethren, and we had remarkable indications of the presence of the Lord. An equally gratifying report was made to me when I visited Shanghai where the week of prayer was supplemented by further meetings, for it was the general feeling that God had drawn near to His united people. The same testimony was given when I went to Chefoo; and I find from the reports of other missionaries elsewhere that the week of prayer was one of remarkable blessing. We should regard this visitation of Divine power as a happy augury of greater blessing throughout the empire. China is an extensive country and its needs are great. The principles of our union should lead us to join in mighty prayer that the Lord of the harvest will, in such a way as may seem best to Him, meet the trying needs of that great land. Are there not in this room those who, possessing private means of their own, might go out to China and other open countries, and witness for Christ, by making His love known to poor dying men. That would be gladdening the Father's heart, and the heart of the Lord Jesus. I trust, therefore, that we shall all be encouraged to go out to distant lands and there to carry the Gospel which has already been instrumental in bringing to the fold of Christ hundreds and thousands of Chinese.

The Chairman:—

Before asking you to join in singing the doxology, I may be allowed on behalf of the Council to thank Principal Angus for his kindness in placing the use of the College at the disposal of the Alliance. I am sure we could not have met together in circumstances of greater comfort, and we feel deeply grateful to him for the privilege which he has again accorded to us. We have, this afternoon, been receiving, in homœopathic quantities it may be, some truths of vital importance. May the Holy Spirit render them so efficacious in our hearts as that there shall be fruit ripened to the glory of His great name. We are about to sing the familiar words of the doxology. I often think of these words in the Psalm, where the psalmist prays the Lord to lift upon His people the light of His countenance. To what end? That the earth may yield her increase. And what is the earth's truest increase? Is it not praise to Jehovah? Having regard to the first part of our subject, let us contribute our portion of the thanksgiving by singing, "Praise God, from whom all blessings flow."

The doxology was then sung, and the meeting was brought to a close by Dr. Murray Mitchell pronouncing the benediction.

PROCEEDINGS OF COUNCIL.

The usual monthly meeting of the Council was held on Thursday, May 3; Lieut.-Gen. Haliday presiding. The Scriptures were read by the Chairman, and prayer was offered by the Rev. Dr. Gritton.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Major-General Scott, Eastbourne
Wm. Brodie, Esq., Eastbourne.
Major Giberne, Eastbourne.
H. W. Hull, Esq., Eastbourne.
J. G. Morison, Esq., Eastbourne.
Mrs. Morison, Eastbourne.
Captain Joseph, Eastbourne.
Dr. F. Robinson, Eastbourne.
W. Green, Esq., Gloucester.
A. Lewis, Esq., Gloucester.
Rev. W. H. King, Highbury.
Jas. Syms, Esq., Highbury.
Mrs. C. Watts, Highbury.
E. R. Morris, Esq., Highbury.
Francis Austin, Esq., Highbury.
Mrs. Austin, Highbury.
Edgar W. Austin, Esq., Highbury
Mrs. Austin, Highbury.
F. H. Norton, Esq., Highbury.
W. Morris, Esq., Finsbury Park.
Mrs. Morris, Finsbury Park.
Dr. W. V. Drury, Bournemouth.
J. Rogers, Esq., Bournemouth.
Mrs. Higginbottom, Bournemouth.
Mrs. F. Fryer, Bournemouth.
Mrs. Malan, South Kensington.
Rev. Rupert E. Washer, Bath.
Mrs. Skinner, Bath.
Mrs. Lane, Clapton.
Captain R. Fawkes, Cambridge.
Hon. W. Scott, Cambridge.
Mrs. Black, Cambridge.
Miss Spearing, Cambridge.
Miss J. Spearing, Cambridge.
G. Morier Hinde, Esq., Cambridge.
Mrs. Hinde, Cambridge.
Stephen Burden, Esq., Cambridge.
Mrs. Burden, Cambridge.
Rev. W. Sanders, Shepherd's Bush.
Rev. Mr. Lord, Shepherd's Bush.
Colonel C. E. Goad, Shepherd's Bush.
J. H. S. Graham, Esq., Shepherd's Bush.
Rev. A. N. Shrewsbury, Hammersmith.
Mrs. C. Smith, Melrose.
Rev. J. S. Simon, Upper Tooting.
Rev. J. R. Cotter, Colchester.
Rev. A. Robertson, Italy.

DEPUTATION WORK.

Lieut.-General Field, C.B., reported visits that he had paid during April to Eastbourne, Bournemouth, and Cambridge, also to Highbury. A deputation visit had not previously been made to Eastbourne, and many came to the drawing-room meeting, kindly convened by Mr. and Mrs. Morison, in ignorance of the principles and objects which the Evangelical Alliance promotes. This meeting was largely attended, and the address was listened to with lively interest; at the close friends gave their names to become members. The desire for the formation of a local association was expressed, and there is good reason to believe that one will soon be established.

Mrs. Francis Logan, of Cliffe-side, Bournemouth, kindly gathered friends together at her house on the 19th ult.; and the Rev. Carr J. Glyn, of Wimborne, who joined the Alliance at its formation in 1846, presided at the meeting. His address, and that of the deputation, drew out the expression of warm sympathy in the work of the Alliance from many present, and new members were added to the society. On April 30, General Field visited Cambridge, and Professor and Mrs. Babington arranged for a drawing-room meeting at their house, which was well attended. The address interested greatly all present, and some friends were surprised to learn how much the Lord had wrought through the Alliance in the relief of His persecuted people in various lands. On another day, at the monthly united meeting for prayer, when about 350 persons were assembled, General Field was asked to conduct the meeting, and to give an address on the Evangelical Alliance, and its work; the closest attention was given, and the warmest interest excited. The drawing-room meeting at Highbury Park, which Mr. and Mrs. Askwith so kindly convened, was largely attended, and many friends after the address joined the Alliance. The proposal for an association to be formed for Holloway, Highbury, and Islington was well received, and the valuable assistance of Mr. Askwith, to be the secretary to the same, was secured.

COUNCIL MEMBERSHIP.

The Secretaries reported that the Rev. Dr. Murray Mitchell, of Edinburgh, one of the honorary secretaries of the Edinburgh Branch, and for many years a member of this Council, had just returned from an extended tour in India and China, and had promised to be present and give a brief address at the Conversazione on May 15.

It was unanimously resolved that Dr. Mitchell's name be reinstated in the list of Council, from which it had been absent during the past two years.

OBITUARY.

Reported the death of Mr. Sheriff Campbell, of Edinburgh, a member of this Council, and of Mr. William Morley, of Streatham, a member of the Committee of the South London Branch.

The Secretaries were instructed to express the sympathy of the Council with the bereaved families.

RELIGIOUS LIBERTY IN AUSTRIA.

A communication was read from the Rev. A. W. Clarke, of Prague, reporting that a Mr. Hodek had just suffered four weeks' imprisonment, on the charge of having ridiculed the teachings of the Roman Catholic Church. The case arose out of Mr. Hodek rebuking several men who stopped in front of his house and made noises which disturbed him while he was conducting family worship.

SOUTH LONDON BRANCH.

The usual monthly social meeting of the Committee and friends of this branch of the Alliance was held at the residence of William Morris, Esq., Caversham House, Brixton Rise, under the presidency of the host. After the reading of the Scriptures and prayer, a resolution of condolence with the widow and family of the late William Morley, Esq., of Leigham Court Road, Streatham, formerly a member of the Committee, was passed.

Mr. A. J. Arnold, Secretary of the parent Society, then spoke briefly on the work of the Alliance. Referring to its efforts to promote Christian union, he instanced the case of a town in the North of England, where, two years ago, there were no united meetings among Christians, but since the visit of a deputation from the society, a monthly conference of ministers, and weekly united meetings for prayer had been established. He also mentioned three places where revivals of religion had resulted from the observance of the Week of Prayer at the invitation of the Alliance. With regard to religious liberty, he said the Alliance had still a great work to do. Referring to the restrictions regarding the children of Protestants in Austria, and to the fact that the

remaining Sunday-school in Vienna had recently been closed, Mr. Arnold stated that a memorial from the Evangelical Alliance of Great Britain, and of the United States, was about to be presented to the Emperor, appealing especially on behalf of the children. A memorial had been sent to the Khedive of Egypt, praying that the privilege of the Christian Sabbath may be granted to all Christian employés of the Government. A remonstrance had also been forwarded to the King of Greece against permitting municipal elections to take place in the Cathedral at Athens on the Lord's day. The Secretary urged all present to pray earnestly that God would own and bless these various efforts.

Dr. Barchet, American missionary of Ningpo, China, who next addressed the meeting, spoke with gratification of the fellowship enjoyed by missionaries there from different countries, and of different denominations, who hold weekly prayer-meetings and conferences, and said that the natives were favourably influenced by thus witnessing the union of Christians. He deprecated the complicity of the English Government with the opium traffic, which he regarded as one of the greatest curses and hindrances to the Gospel.

Dr. Haygooni, of Armenia, said the meeting brought back to his memory the Evangelical Alliance meetings in Cappadocia. Converted twelve years ago under the preaching of an American missionary, he was expelled from the Armenian Church. From his father's home he was sent to Constantinople, and his early Christian life was influenced by the Week of Prayer meetings there. The Evangelical Alliance was useful to him and to his country. The Evangelical Churches, though few, were gaining ground in Armenia and Cappadocia, and were manifesting a higher life. The position of women had been so improved that their testimony as Christians was now received in the courts in preference to that of natives. Liberty to preach to Mahomedans had been promised by the Turkish Government, but had never been given. He was looking forward to the evangelizing of the Armenians, and then the latter would have greater influence in the country than the Mahomedans. The missionaries relied on the Evangelical Alliance for help in that direction.

The Rev. J. Hudson Taylor, of the China Inland Mission, gave an account of his experience in that most interesting country. He said it was nearly thirty years since he first went to China. In 1858, Mr. Rankin, of New York, went out, and on his arrival called together all the missionaries, who, from that time held weekly united prayer meetings, in which native Christians also took part. He (Mr. Taylor) first visited the country as agent of the China Evangelization Society, which the Hon. and Rev. Baptist Noel had described as an Evangelical Alliance in itself. The China Inland Mission, founded on the same basis, was commenced in 1867. There were now over 70 missionaries, and 100 native helpers at work. Gospel tracts were wanted, as the itinerations were very extensive. The British and Foreign Bible Society and the Religious Tract Society had given large numbers, but ten times as many were required. The additions to the Church of God in China would be greater this year than in any former one. There were altogether about 20,000 or 30,000 native Christians in China. The annual income of the Inland Mission was about £10,000. Friends in China had begun to send in help. When funds were low recently an anonymous donation of £3,000 was received.

The Rev. Dr. Green, of the Religious Tract Society, thanked the brethren who had so much interested the meeting while taking them to Biblical and anti-Biblical lands. He said that widely-extended Christian literature was wanted to stimulate the spirit of Christian unity.

The Rev. Marmaduke Osborn, one of the general Secretaries of the Wesleyan Missionary Society, said it had lately made a new departure by accepting the services of missionaries who had gone out at their own cost. One of these—David Hill—had paid all the cost of his training at college; as a missionary he had revisited England, travelling in the provinces, and returning to the field of labour, with no charge to the society. Two other young men of education, position and means, were offering themselves for the work. Mr. Osborn spoke also of the success of missionary enterprize in South Africa, and of the excellent spirit manifested by the native pastors. The first South African Conference had been recently held.

The meeting was closed by singing the doxology, and by the benediction, pronounced by Dr. Green. Refreshments were afterwards served, and a vote of thanks passed to the host for the reception he had accorded to the friends present.

BRANCH OF THE ALLIANCE FOR WEST KENSINGTON, ETC.

A local newspaper gives the following report: "The inaugural meeting of the West Kensington, Hammersmith, and Shepherd's Bush Branch of the Evangelical Alliance was held on Wednesday evening, April 4, in the drawing-room of Major-General Stevens, 2, Sinclair Gardens, West Kensington Park, General Stevens in the chair. The chairman called upon the Rev. C. Graham, the representative of the Council of the parent society, to introduce the subject. The reverend gentlemen referred to the need of union among all denominations, and the necessity of cultivating brotherly love between all Christians, and also to the great advantages of such a society as the Evangelical Alliance. This subject was further amplified by the Rev. J. Mason, Rev. W. Page, and Rev. W. Saunders. It was proposed by the Rev. C. Graham, and seconded by the Rev. W. Page, "That this society be called the West Kensington, Hammersmith, and Shepherd's Bush Branch of the Evangelical Alliance." Proposed by Rev. C. Graham, and seconded by the Rev. J. Mason, "That Major-General Stevens be elected president." Proposed by Sir Charles King, and seconded by General Stevens, "That the Rev. Charles Graham be elected vice-president." Proposed by Rev. C. Graham, seconded by General Stevens, "That Sir Charles King be elected treasurer." Proposed by General Stevens, seconded by Rev. J. H. Topping, "That Mr. J. H. Stuart Graham be elected hon. secretary."

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